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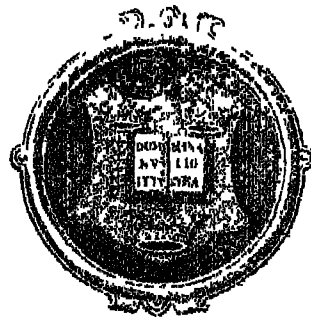
ARYAN SERIES. PART VIII

THE MANTRAPĀṬHA: OR, THE PRAYER BOOK OF THE ĀPASTAMBINS.

EDITED BY

M. WINTERNITZ, PH.D.

I



Oxford

AT THE CLARENDON PRESS

1897

THE MANTRAPĀṬHA

OR

THE PRAYER BOOK OF THE ĀPASTAMBINS

EDITED

TOGETHER WITH THE COMMENTARY OF HARADATTA

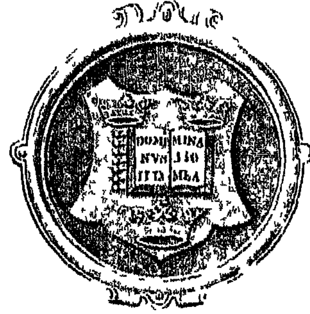
AND TRANSLATED BY

M. WINTERNITZ, Ph.D.

FIRST PART

INTRODUCTION

SANSKRIT TEXT, VARIETAS LECTIONIS AND APPENDICES



Oxford
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TO

THE RIGHT HONOURABLE

PROFESSOR F. MAX MULLER

THIS WORK IS INSCRIBED

BY THE GRATEFUL EDITOR

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PREFACE

WHEN, ten years ago, I published my edition of the Āpastambīya Grhyasūtra, and at the same time made a first copy of the Mantrapātha, I thought I should be able to publish an edition of the latter within one or two years. It is due to unfortunate circumstances that the work has been delayed so long.

I hope I shall soon be able to publish the Second Part, which will contain an English translation and the Commentary of Haradatta.

My thanks are due to the Delegates of the Clarendon Press for allowing this work to appear in the 'Anecdota' Series, and to Professor Max Müller for recommending it to them. I have also to thank the Librarians of the Bodleian Library, of the Vienna University Library, of the India Office Library, of the Royal Asiatic Society, and of the Elphinstone College, Bombay, for kindly placing their MSS. at my disposal. I have again, as on former occasions, to express my sincerest thanks to Hofrath Dr. G. Bühler for the kind interest he has taken in my work, by procuring MSS. for me, and by assisting me most disinterestedly with his advice, whenever it was wanted. To Dr. Eugen Hultzsch I am indebted for the loan of the MS. from Tiruvidaimarudūr, and for making enquiries regarding MSS. of Sāyaṇa and Sudarśanārya.

Finally I have to acknowledge my obligations to Mr. J. C. Pembrey, the excellent Oriental Reader of the Clarendon Press, for all the care he has bestowed on the printing of this text.

M. WINTERNITZ.

OXFORD,
May 1, 1897.

INTRODUCTION

THE Mantrapāṭha, of which this is the first critical edition, contains the Mantras or Prayers to be recited in connection with the domestic rites and ceremonies as taught in the Āpastambīya Gṛhyasūtra[1]. It is included in the great corpus of Sūtras, known as the Āpastambīya Kalpasūtra of the Black Yajurveda (in 30 Praśnas), and forms Praśnas XXV and XXVI of this corpus, while the Gṛhyasūtra itself forms the twenty-seventh Praśna. This is stated by Cauṇḍappa, who wrote a commentary on the Āpastambīya Sūtras in the fourteenth century A.D., in the following lines:

पञ्चविंशेऽथ षड्विंशे गृह्यमन्त्राः प्रपञ्चिताः ।
प्रश्नेऽथ सप्तविंशे स्याद्गृह्यतन्त्रविधिक्रमः ॥[2]

TITLE.

Tradition does not seem to have fixed upon any definite title for these Mantras. They are referred to simply as 'the Mantras' (*mantrāḥ*), or as 'List of Mantras' (*mantrasamāmnāya*, commentaries on Āp. Gṛhy. 4, 2), or as 'the chapter, or the two chapters of Mantras' (*mantrapraśnaḥ*, or *mantrapraśnau*, or *mantrapraśnadvayam*, or as 'the text of the Mantras for recitation' (*mantrapāṭha*). I have chosen 'MANTRAPĀṬHA,' which is warranted by some of the MSS., as being

[1] The Āpastambīya Gṛhyasūtra, with Extracts from the Commentaries . . . , edited by M. Winternitz, Vienna, 1887.

[2] See A. C. Burnell, Sanskrit MSS. at Tanjore (1880), p. 16 b, also in the Indian Antiquary, vol. i, p. 5 seq. The Paribhāshās form part of Praśna XXIV, not Praśna XXV (as stated by Dr. Buhler in S. B. E., vol. ii, p. xii, and repeated by Prof. Oldenberg, S. B. E., vol. xxx, p. xxix). See Prof. Max Müller in S. B. E., vol. xxx, p. 312 seq.

the most convenient title, though the majority of the MSS. are in favour of *Mantrapraśna*[1]. The Telugu edition has the title *Ekāgnikāṇḍamantrapraśnadvayam*, and Haradatta's commentary on the Mantras goes by the title *Ekāgnikāṇḍavyākhyā*, or *Ekāgnikāṇḍamantrāṇāṃ vyākhyā*, sometimes also *Mantrapraśnabhāshya*. In his commentary on Āp. Dharmas. II, 2, 3, 16 Haradatta[2] uses the word 'Mantrapātha' for the Mantras occurring in the Taitt. Ār. X, 67 (see also Mahānārāyana-Upanishad 19, 2, ed. Colonel G A. Jacob) to be recited at the Vaiśvadeva rite, and referred to by Āp. Dharmas. II, 2, 3. 13–II, 2, 4, 8 In this case 'Mantrapātha' seems to be used in a general sense for 'text of the Mantras.' In the same way Mantrapāṭha, as well as Mantrasamhitā and Mantrabrāhmaṇa, is found as the title of similar Collections of Prayers belonging to the different Vedic schools[3].

[1] Aufrecht's Catalogus Catalogorum (1891), p 430, gives both मन्त्रपाठ and मन्त्रप्रश्न. The title मन्त्रपाठ is given by Rice, MSS. in Mysore and Coorg (Bangalore, 1884), p. 46; Benares Catalogue in the 'Pandit,' vol. iii, p. vii; G. Oppert, Lists of Sanskrit MSS. in Southern India, II, 2505 Bühler, Catalogue of Sanskrit MSS. in Gujarāt etc, I, p 4, has आपस्तम्बमन्त्रपाठः (but is not this MS. identical with our MS. E.?) and आपस्तम्बमन्त्रसंहिता. Our MS. E. has मन्त्रपाढा; so also Kielhorn, Lists of Sanskrit MSS purchased for Government during the years 1877-81 (Poona, 1881), p 21 Oppert, I, 2943, gives मन्त्रपाद् (sic). Our MSS. B. Bu. W. give the title मन्त्रप्रश्नः; so also Benares Catalogue in the 'Paṇdit,' vol. iii, p. vii; P. Peterson, Second Report in Search of Sanskrit MSS. (1884), p. 178. मन्त्रप्रश्नौ is given by Burnell, Tanjore MSS., p. 16 b; also in the Catalogue of Sanskrit MSS. in the Sanskrit College Library, Benares (Allahabad Government Press, n. d.), p. 99. Our MS. Wh. has मन्त्रप्रश्नद्वयम्. As to the title Ekāgnikānda, see below, p xxxviii.

[2] षड्भिराद्यैः अग्नये स्वाहा सोमाय स्वाहा विश्वेभ्यो देवेभ्यः ध्रुवाय भूमाय ध्रुवक्षितये अच्युतक्षितय इत्येतैः एते हि मन्त्रपाठे पठिताः। etc. See Bühler, Āpastamba, 2nd ed., II, p. 64.

[3] A Mantrapāṭha of the White Yajurveda is quoted by P. Peterson, Second Report in Search of Sanskrit MSS. (1884), p. 173. Several MSS. of a Mantrasaṃhitā of the White Yajurveda are given in the Catalogue of Sanskrit MSS. in the Sanskrit College Library, Benares, p. 40. A Mādhyandinīya-Mantrasamhita, lithographed, appeared at Bombay, 1890. It is a modern compilation, beginning with संध्यामन्त्राः, and containing such prayers as तर्पणमन्त्राः, पञ्चगव्यमन्त्राः, अर्घमन्त्रः, स्नानमन्त्रः etc. A Sāmavedamantrasaṃhitā, lithographed, was published by Prāṇaśaṃkara and Dayāśaṃkara (Jīrṇadurge, 1888). This is quite different from the well-known Mantrabrāhmaṇa belonging to the Gobhila-Gṛhyasūtra, though it is also intended as a prayer

THE MATERIALS FOR THE EDITION OF THE TEXT

This edition of the Mantrapātha is based on the following MSS —

(a) MSS of the Text, in Devanāgarī characters, with accents.

1. W. MS Wilson 468 of the Bodleian Library, Oxford, containing the first Praśna only. Paper, 15 leaves (ff. 37–51 of the volume), 7 lines on a page. It begins श्रीगणेशाय नमः ॥ प्र सु ग्मंतां etc. Colophon. इति श्रीमंत्रप्रश्ने कांडे प्रथमः प्रश्नः ॥१॥ Probably eighteenth century. Correct.

2. B A modern copy, procured by Dr. G Buhler and presented by him to the Vienna University Library, where it is entered under 'Manuscripta I, 299 (I, 83695).' Paper, 22 leaves, 13 lines on a page It begins श्रीगणेशाय नमः ॥ अथ मंत्रप्रश्नो लिख्यते ॥ हरिः ओं ॥ प्र सु ग्मतां etc. The title is given on the first page as follows: आपस्तबगृह्ये मंत्रप्रश्नप्रारंभोयम् ॥ The colophon: इति मंत्रप्रश्नः समाप्तः ॥ Very good copy.

3. E. MS. No 17 belonging to the Elphinstone College, Bombay. Paper, 33 leaves, 11 lines on a page. The title-page has the following: (नंबर १७) (सने १८७०७१) ॥ (आपस्तंबमन्त्रपाढा पत्राणि १७–९–१८२६). The MS. begins श्रीगणेशाय नमः ॥ हरिः ओँ प्र सु ग्मन्तां etc The colophon runs as follows · श्रीरस्तु ॥ इदं पुस्तकं आपस्तम्बीयमन्त्रपाढानाम्नोः लिखितं ॥ संवत् १८२६ विरोधीसंवत्सरे मार्गशिर्षवद्य ६ सोमवारे लिखितं ॥ स्वार्थं परार्थं च ॥ छ ॥ छ ॥ छ ॥ पुस्तकमिदं गीरिधरदशपुत्रोपनामकस्य ॥ छ ॥ Not very correct.

(b) MSS. of the Text, in Grantha characters, unaccentuated.

4. Bu Palm leaf MS., No. 50 of Burnell's Collection in the India Office Library. See A. C Burnell, Catalogue of a Collection of Sanskrit MSS. Part I. Vedic MSS. (London, 1870), p. 16 (lxiv). Why Burnell should have described the 'Mantrapraśnadvaya' as being 'Taittirīya Āraṇyaka V and VI,' I cannot understand. The MS. is fairly correct.

book to be used for domestic rites. The above-quoted Benares Catalogue, p 26, mentions a Mantrapādhā of the Sāmaveda. There are several MSS. and lithographed editions of a Mantrasamhitā of the Rigveda (which does not, however, belong to the Āśvalāyana-Gṛhyasūtra, but is of a more modern character). Sāyaṇa (Ṛgveda-Bhāshya I, 1, 1, Max Müller's 2nd ed., vol. i, p. 24, l. 12) quotes a Mantrabrāhmaṇa of the Rigveda, by which he certainly does not mean the Aitareya-Brāhmaṇa.

5. Wh. Palm leaf MS., No. 25 of the Whish Collection in the library of the Royal Asiatic Society, 37 leaves, 6 lines on a page. The first leaf contains the following entry. 'The Mantra-praśnam, or Mantras for different Brahmanical ceremonies, in two Chapters of 17 and 22 Lectures—C M Whish 1822.' The MS was probably written towards the end of the eighteenth century. Very correct

(c) MSS. of Haradatta's Commentary on the Mantrapāṭha

6. Hw. Palm leaf MS., No. 26 of the Whish Collection in the library of the Royal Asiatic Society, 135 leaves, 5 lines on a page, Grantha characters. Entry on the first leaf. 'This volume contains the Mantra-prasna-bhāshyam: compleat. by Haridattāchāryyah - C M Whish Calicut 1824' The MS looks a little older than No. 25 of the same collection (Wh.) Correct.

7. Hbg. A modern copy, procured by Dr. G Buhler and presented by him to the Vienna University Library, where it is entered as MS. 312 =I, 134855. It is written on paper in Grantha characters Good copy.

8. Hbd. A Devanāgarī transcript (on paper), made for Dr. G Buhler from a Grantha MS. of the library of the Mahārāja of Mysore, and presented by Dr. Buhler to the Vienna University Library, where it is entered as MS. 296 = I, 134819. Very incorrect.

9. HHg. Palm leaf MS., from Tiruviḍaimarudūr, procured for me by Dr. Eugen Hultzsch. Very small Grantha characters, and difficult to read. 42 leaves, about 13 lines on a page. *Size* 17 x 2 in. The MS. is correct, but the writing is perfect poison to the eyes, and the MS. has therefore only been consulted for the most important passages.

(d) Other Materials.

10. P. A MS. of the Āpastambīya-Saṃskāra-Prayoga, in the Bodleian Library, Oxford (MS. Sansk. d. 1). This Prayoga gives the Mantras *in extenso*, but not in the order in which they occur in the Mantrapāṭha, as the ceremonies are arranged differently from the Āpastambīya Gṛhyasūtra. The MS. is imperfect, ff. 2 and 9 being missing. Consequently not *all* the Mantras are found in this MS. I thought it of some importance to collate the Mantras in this MS. for the sake of those grammatical peculiarities and irregularities which

will have to be discussed below It is interesting to see that even in this Prayoga MS—which is quite independent from all the MSS described above—it did not occur to the author or scribe to alter such strange readings as खिऽनसः खे रथः, etc. It is a paper MS, in Devanāgarī character, probably written about 100 years ago, and was bought in 1886 by Dr. G. Thibaut, then at Benares, for the Bodleian Library.

11 T An edition, in Telugu characters, of Haradatta's commentary on the Mantrapātha, together with the texts of the Āpastambīya Gṛhyasūtra, and of the Mantrapātha, printed at the Ādisarasvatī Press, Chennipur, 1890 The complete title is as follows —

Śrī

Āpastambamaharshaye namah.

Sasūtraikāgnikāṃdamaṃtrabhāshyaṃ

vivāhopanayanādisakalasmārtakarmopayukta-maṃtrārthajijñāsūnām atyamtopakārāya

Āpastaṃbīyagṛhyasūtraṃ, *ekāgnikāṃdamamtrapraśnadvayam* śrī-*Haradattācārya*-viracita-*mamtrabhāshyam* ca sukhabodhaṃ samputīkṛtya, anekaprācīnatāḷapatralikhitagramthāvalokanapūrvakaṃ lekhakapramādādidoshān yathāmati pariśodhya *Vāvilla*, *Rāmasvāmiśāstriṇā* ādisarasvatīnilayākhyasvīyamudrākshaśālāyām mudrāpya prakatīkṛtaṃ vijayatetarām cennipuri. 1890 saṃvatsaraṃ.

The first Praśna ends प्र सु ग्मंताष्टादश। हिरण्यवर्णाः पंचदश। सोमः षोडश। सोमायाष्टादश। आतिष्ठेमं चयोविँशतिः। सत्येन ता मंदसाना एकान्नविँशतिरेकान्नविँशतिः। शर्मैकविँशतिः। इह गाव एकान्नविँशतिः। उदीर्ष्वातो दश। अपश्यं त्वा द्वादश। आरोहोरु नव। विष्णुर्योनिं करोमि ते प्राजापत्यमष्टादशाष्टादश। प्रातरग्निं चतुर्दश। इमां खनाम्युदसौ द्वादश द्वादश। अक्षीभ्यां विँशतिरष्टादश॥ अक्षीभ्यां ते नासिकाभ्यां। उदसौ सूर्यो अगात्। etc.... हिरण्यवर्णाश्शुचयः पावकाः। प्र सु ग्मंता धियसानस्य सक्षणि॥१८॥ प्र सु ग्मंता तानि ब्रह्मोत शँसति॥ हरिः ओं श्रीकृष्णार्पणमस्तु॥ प्रथमप्रश्नस्समाप्तः॥

At the end of II, 14, T. has: इत्येकाग्निकांडे द्वितीयप्रश्ने चतुर्दशः खंडः द्वितीयप्रश्ने पूर्वभागः समाप्तः॥ It ends: द्वितीयः प्रश्नस्समाप्तः समाप्तश्चायं प्रश्नद्वयात्मक एकाग्निकाण्डमंत्रः॥ ओं तत्सत्॥

These materials proved quite sufficient for the critical restoration of

the text of the Mantrapāṭha, and it is not likely that more MSS., which might have been procured from India, would have been of much avail Commentaries on the Mantrapātha by Sāyana (Vidyāraṇya), and by Sudarśanācārya, are mentioned by Dr. G Oppert (Lists of Sanskrit Manuscripts in Southern India, vol ii, 2083, 6790, 10089, 7263). But Dr. Hultzsch, who was kind enough to make enquiries about these MSS., could find no trace of them. 'No Pandit,' he writes, 'knows anything about the existence of these commentaries.' One very obliging Pandit, Triambaka Sastriar of Kumbakonam, indeed offered to 'make' a commentary of Sāyana. He writes to one of Dr. Hultzsch's correspondents: 'But if you want "Sâyanachârya's bhâshya," as almost all these mantras occur in the Ṛigvêda and Yajurvêda, I think we can write it out of these vêda bhâshyas.' Let us hope that we shall never find a Bhāshya of Sāyaṇa made up in this fashion, though an authentic commentary of Sāyana, and also of Sudarśanārya, if they really exist, would be most valuable. As it is, we must be satisfied with Haradatta's commentary.

There can be no doubt that Haradatta, the author of the commentary on the Mantrapāṭha, is identical with the Haradatta who wrote the Anākulā Vṛtti on the Āpastambīya Gṛhyasūtra, and the Ujjvalā Vṛtti on the Āpastambīya Dharmasūtra. Now it has been proved by Dr. Bühler that this Haradatta cannot have written later than between A.D. 1450–1500, and (if he was also the author of the Padamañjari, a commentary on the Kāśikā, which is not at all impossible)[1] may be much older.

As none of our MSS. can claim so early a date as the fifteenth century, it follows that Haradatta's commentary must be considered as the highest authority for the reconstruction of the text of the Mantrapāṭha. Whenever, therefore, a reading was supported by Haradatta (H.)[2], it has invariably been adopted.

[1] See Dr. Bühler's second edition of the Āpastambiya Dharmasūtra (Bombay Sanskrit Series, No. XLIV), part i, p. viii seq. The Mitāksharā-Vṛtti on the Dharmasūtra of Gautama is probably the work of the same Haradatta. See Dr. Bühler in S. B. E., vol. ii (2nd ed.), p. xlvii n. For other works ascribed to Haradatta, and possibly a biography of this learned author (Haradattīya? Haradattacaritra?), see Th. Aufrecht, Catalogus Catalogorum (Leipzig, 1891), p. 755.

[2] We have, of course, always to distinguish between a reading supported by a *special remark* of Haradatta—only these have been pointed out in the notes by 'H.'— and

As to the MSS. of the text, the Grantha MSS. had to be considered as of higher authority than the Devanāgarī MSS., for the orthographical peculiarities of the latter leave no doubt that they go back to Grantha MSS. Besides, there is every reason to assume that the Southern MSS. represent more accurately a text belonging to the school of the Āpastambins. For, as Dr. Bühler has shown[1], both Brahmanical tradition, and the information to be derived from inscriptions, as well as the actual state of things in modern India, prove that the Āpastambins belong to Southern India. The Taittirīya literature, generally, must have flourished in the Dekhan at a very early period[2], and for the best Taittirīya MSS. we have always to turn to the South, where, indeed, most of these MSS. are found.

The Grantha MS. Wh. is, as a rule, more correct than Bu., the other Grantha MS., which stands nearer to B. W. E. than Wh. The MSS. E. and W. stand much nearer to each other than they stand to B.

The Telugu edition (T.) has only been collated after the text was already in type. Its value is that of a good MS., and it agrees on the whole with the text commented on by Haradatta. I have quoted it in the critical notes in all important cases. Its importance, like that of P., lies in the fact that it also confirms the authenticity of all those strange and ungrammatical readings which an editor, at first sight, feels inclined to remove by conjectural emendations, and which, nevertheless, have to be retained, as they are confirmed by Haradatta's commentary, and by the best MSS.

Grammatical Irregularities.

There are numerous cases in these Mantras where every editor would be tempted to have recourse to conjectural emendations. But on closer examination he will remember that he has to edit, and not to correct his text, and that even a grammatically impossible reading has to be retained, if it is warranted by the best authority.

readings found in any one or some of our MSS. of Haradatta. A reading found in Hw., Hbg., Hbd., or HHg. has no more, or even less, weight than that of a single text MS., as the copyists of the commentary are not so careful as those of the text.

[1] See S. B. E., vol. ii (2nd ed.), pp. xxxiii–xxxvii.

[2] See some excellent remarks by Dr. H. Lüders, Die Vyâsa-Çikshâ (Kiel, 1895), p. 51.

Take for instance I, 1, 9. Nothing would be easier than to correct this verse and restore the readings found in Rv. VIII, 91, 7. There cannot, of course, be the least doubt that खे रथः for खे रथस्य is absolute nonsense, that the vocative इन्द्र with the third person अकरत् is grammatically impossible, that पुत्वी is the correct reading, and not पुर्त्वी. Yet the evidence of the MSS. and the explanations of Haradatta leave no doubt that the *faulty* readings are those known among the Āpastambins. खेनसः खे रथः is the reading of all the MSS., and is explained by Haradatta. The reading of W. इन्द्रः (sic) is clearly a weak attempt of some copyist to justify the third person अकरत् by changing the vocative into a nominative. पुर्त्वी, again, is supported by the readings of all but one of the MSS., and by Haradatta. As I had to edit, not to correct the prayer book of the Āpastambins, I could only give the text as it is warranted by the best MSS. and by the Commentator, and as we must assume that the Āpastambins repeated it on the occasion of the bride's bath, without exactly knowing themselves what they were repeating.

I, 1, 10. Here again there is not the least doubt that शमुं सन्त्वापः is the correct reading, but the explicit statement of Haradatta, that समु शन्त्वापः is the reading known among the Āpastambins (प्रसिद्धस्तु पाठः समु शन्त्विति), forbids our adopting the correct reading given by the MSS. W. Bu., and found Av. XIV, 1, 40. We find शम् for सम् again I, 11, 11, and in I, 11, 6 Haradatta supports the reading of the best MSS. विस्रयाते for विश्रयाते by saying शकारस्य सकारः. It might be said that we could not have both शम् and सम् in the same verse. But the same promiscuous use of the two sibilants occurs also in some of the Aśoka inscriptions, and, as Dr. Bühler has pointed out, is due to a laxness of pronunciation to be observed in most parts of India[1].

I, 3, 14. Following the authority of the best MSS. and of Haradatta,

[1] 'The vacillation is just the same as when the inhabitants of Gujarât say in one sentence *ê śuṃ kahê chhê* ("what does he say?"), and in the next *tamê suṃ kahyuṃ* ("what did you say?").' Dr. Bühler in Epigraphia Indica, vol. iii, p. 136. See also M. Bloomfield, the Kâuçika-sûtra, p. lx; J. Amer. Or. Soc., vol. xiii, p. cix seq.; and S. B. E., vol. xlii, pp. 255, 331; J. Wackernagel, Altindische Grammatik, p. 226.

I had to adopt the reading सप्तपदा बभूव, though सप्तपदावभूव, the reading found in Dr. Bühler's MS. of Bhāradvāja-Gṛhy. I, 16, and in Hir. I, 21, 2 (ed. Kirste), is far more plausible. But of two Hiraṇyakeśin MSS. which I have seen myself, one reads सप्तपदा बभूव, the other °पदा बभूम.

I, 8, 2. The reading इरां वहतो घृतमुक्षमाणास् is certainly ungrammatical, and it would be easy enough to propose emendations. We might correct उक्षमाणास् to उक्षमाणाँस्, and all would be well. Or, we might read इरां वहन्तो घृतमुक्षमाणास्, taking these words as a parenthetical sentence. Compare Hir. I, 29, 2; Āśv. II, 9, 5; Śāṅkh. III, 5, 3[1]. But the *varietas lectionis* and Haradatta's commentary leave no doubt that the ungrammatical reading is the traditional reading of the Āpastambins. Baudh. I, 8 has the same reading.

I, 8, 7. Here, again, the reading अनुपक्षितौ of Av. VI, 78, 2 might easily be substituted for अनपेक्षितौ, which gives hardly any sense. The latter, however, is the reading of all the MSS., and is explained by Haradatta as meaning: यथा तयोरन्यत्रापेक्षा न भवति तथा, or परमान्तरात्मानौ.

I, 9, 1. One might think that the accents which are only found in the Devanāgarī MSS. have little authority, and as a matter of fact, the MSS. are not always reliable in this respect. In E., especially, the accents are often placed quite arbitrarily. Yet, although I have frequently allowed myself to deviate from the MSS. with regard to the accentuation, I have never done so without giving the readings of the MSS. in the critical notes[2]. For we find in Haradatta's commentary references to the accents which prove that they also were fixed by tradition. Such a case occurs I, 9, 1, where Haradatta confirms the

[1] Here also the Mantra is evidently corrupt.

[2] It is hardly necessary to state that if I quote in the notes a reading as occurring, e.g. in 'B. W. Wh.,' or in 'E. Bu.,' etc., it always means that it occurs in B. W. E. with the accents, and in Wh. Bu. without the accents. The MSS. give frequently the verb with the Anudātta in a dependent clause; as will be seen from the critical notes, I have corrected the accentuation in these cases. In the accentuation of vocatives, also, the MSS. are frequently wrong, and I thought it better to follow the general rules of Vedic accentuation. Especially frequent are such cases of wrong accentuation towards the end of the book. See I, 13, 3 a; II, 2, 3; 6, 14 a; 12, 10 a; 13, 5; 10; 14, 2 d; 15, 12; 17, 1; 11; 12; 18, 35; 36; 39; 44; 20, 1; 21–23; 33; 35; 21, 19; 32 b; 33 c; 22, 5 a; 10 a.

reading of our accentuated MSS.: इह गावः प्र जायध्वमिहाश्वा इह पूरुषाः। by saying सर्वचामन्त्रितनिघातश्छान्दसत्वान्न भवति. This verse occurs in Av. XX, 127, 12 in the following form:

इह गावः प्र जायध्वमिहाश्वा इह पूरुषाः।
इहो सहस्रदक्षिणोऽपि पूषा नि षीदति॥

Now we find in Pār. I, 8, 10, Bhār. I, 17, and Hir. I, 22, 9 the following version of the first line:

इह गावो नि षीदन्त्विहाश्वा इह पूरुषाः।

That is to say, in order to make the first line harmonize better with the second line, the vocatives were changed into nominatives, and the second person प्र जायध्वम् was changed into a third person नि षीदन्तु. In our Mantrapāṭha, however, the vocatives were changed into nominatives, while the second person प्र जायध्वम् was retained. The Mantra occurs also Baudh. I, 8 (agreeing with Mantrapāṭha), and MBr. I, 3, 13 (agreeing with Av.), but unfortunately we do not know how the corresponding line in these texts was accentuated. As regards MBr. I, 3, 13, Sāyaṇa's commentary—he says that the second person stands for the third person[1]—may possibly refer to गावः, अश्वाः, and पूरुषाः being accentuated as nominatives.

I, 9, 3. As we have seen that Haradatta was acquainted with a traditional accentuation of the Mantras, we may even be justified in altering the accents, against our accentuated MSS., according to Haradatta's commentary. I have ventured to do so in this difficult Yajus, where our MSS. read प्रस्वस्थः, while the commentator explains प्रस्वः स्थः

[1] Sāyaṇa on Mantra-Brāhmaṇa (Royal Asiatic Society MS. Whish 85, foll. 15 b, 16 a) I, 3, 13: इह गाव इति अनुष्टुबस्य छन्दः। गृहप्रवेशने विनियोगः। अशास्यमाना देवताः। इह अस्मिन् गृहे गावः प्रजायन्तु पुत्रपौत्रादिसन्ततिद्वारेण प्रभूता भवन्तेति यावत् प्रार्थनायां लोट्। अद्य बालेयः(?) प्रथमपुरुषबहुवचनस्य व्यत्ययेन मध्यमपुरुषबहुवचनं। अयञ्चार्थः। इह गृहे वधूवरसंबन्धिगावः प्रजायन्तां त उत्पाद्यन्तां तथाश्वाः तथा पुरुषाः पुत्रादयः दुर्निंपातेपि चार्थः। अपि च अस्मिन् गृहे पूषापि देवता निषीदतु किंभूतः सहस्रदक्षिणः एतदुक्तं भवति येभ्यः प्रसादे गोसहस्रदक्षिणा अपि क्रतवस्संपत्स्यन्ते॥

by saying प्रस्वः प्रसवनशीलाः. As to स्थः for स्थ, and the puzzling form शोचिष्ट, all I can say is that Haradatta only confirms the readings of the MSS. when he says: स्थः। छान्दसो विसर्जनीयः। स्थः स्थ भवत। and प्रशोचिष्ट प्रसविषीष्ट।

I, 10, 2. Here, again, it would have been easy enough for the commentator, as well as for the editor, to restore the readings of Rv. X, 85, 21. Haradatta knew as well as we do that पतिवती is the reading in the Rigveda-Saṃhitā, yet he states that the short *i* of पतिवति is 'Vedic.' ईट्टे is the reading of all the MSS. and of Haradatta, for ईडे, the much better reading of the Rigveda. More doubtful is the reading वित्ताम् for व्यक्ताम्. The MSS. both of the text and of the commentary are divided between वित्ताम् and व्यक्ताम्, but Haradatta's explanation अर्धदत्तामसमाप्तविवाहां is more appropriate for वित्ताम्. The Devanāgarī MSS. often give the reading of the Rigveda, where the Grantha MSS. have peculiar readings, and it is altogether more probable that a copyist should have substituted a reading of the Rigveda for a reading differing from it, than the other way about. For the same reasons I have adopted the reading प्रभर्व्ये I, 10, 1, instead of प्रफर्व्ये of Rv. X, 85, 22.

I, 11, 2. If there could be any doubt as to Haradatta's thorough acquaintance with the readings of the Rigveda-Saṃhitā, it would be removed by his note on the reading तनूँ for तनू. All the MSS. support the reading तनूँ, and Haradatta has the following interesting remark on it: 'The *ū* has the Anunāsika; the Bahvṛcas, however, read it as a pure vowel. In our case also, some people read an Anusvāra after the *ū*, but pronounce the *ū* itself as a pure vowel[1].' Such expressions as अधीयते, 'they read, they recite,' are very significant, and go far to prove that Haradatta did not rely merely on what he *saw* in MSS., but based his remarks on what he *heard* from the mouth of Āpastambins when they were reciting their prayers.

I, 11, 4. Here, again, I ventured to alter the accents on the authority

[1] ऊकारस्यानुनासिकः। बह्वृचास्तु शुद्धमेवाधीयते। इहापि केचिदूकारात्परमनुस्वारमधीयते। ऊकारं तु शुद्धम्॥ The Anunāsika is a nasal sound affecting or accompanying the vowel, the Anusvāra is a nasal *following after* the vowel. See Wackernagel, Altind. Grammatik, p. 256; Whitney, Taittirīya-Prātiśākhya, p. 8.

of Haradatta. While the accentuated MSS. have सह साम, which yields no sense at all, H. explains सहसामः as being '*chāndasa*' for सहसानः. I do not believe that his explanation is right, but it shows, at any rate, that the Āpastambins, heard by Haradatta, did not recite सह साम, but सहसाम. This, too, is corrupt, but it is not a corruption of MSS., but one that had become stereotyped in the recitation of the Āpastambins. It would not be difficult to propose emendations, but if we once begin to conjecture, there are so many possibilities that they all lose in probability. I subjoin the readings of the MSS. of H., and some possible emendations:

°भिस्सहसामइन्द्र Unaccentuated MSS.
°भिंस्सह साम इंन्द्र Accentuated MSS.
°भिंस्सहसाम इंन्द्र H.
°भिंस्सहसावन्निन्द्र }
°भिस्सहंसा म इन्द्र } Possible conjectures.
°भिंस्सह सोम (hiatus) इन्द्र }

I, 11, 11. There is much that is ungrammatical in this Mantra. We have दशस्यन्त्वा for दशस्यन्ता, शम् for सम्, and हथः for हतः. But all these readings are confirmed by Haradatta's commentary, and are given by nearly all our MSS. Hence I should not have been justified in correcting this verse according to Rv. VIII, 31, 9, where we find the correct readings. As to शम् for सम्, see above, note to I, 1, 10. H. says that *ś* for *s* is 'Vedic,' and adds that the Bahvṛcas read *s*. As to दशस्यन्त्वा he says: वकार उपजनः. He explains संहथः by संहतम्, and क्षणुतः by क्षणुतम् (लोडर्थे लट् पुरुषव्यत्ययश्च). The verse was originally connected with some rite of the Soma sacrifice[1], and when it was in the Mantrapāṭha included among the prayers to be recited at marital cohabitation after the wedding, its original meaning was no longer

[1] The two verses Rv. VIII, 31, 8–9 would be very appropriate for an occasion where cohabitation forms part of the Soma sacrifice, as at the Mahāvrata ceremony. See A. Hillebrandt, Sonnwendfeste in Alt-Indien, pp. 42–44. I agree with Pischel (Vedische Studien, I, 178 seq.) as to *ū́dhar* having the meaning of *yoni*, but I see no reason why *romaśa* should not mean *śepa*. I translate *sám ū́dho romaśám hato devéshu kṛṇuto dúvaḥ*, 'they join together *yoni* and *śepa*, and (thereby) worship the gods.'

understood, or only half understood. And if people repeat what they do not understand, corruptions like those occurring in our Mantra are almost inevitable.

I, 16, 2. उ॒वाच॑रेत् for उ॒पाच॑रेत् (Rv. X, 159, 2) is not only the reading of all the MSS. and T., but is also confirmed by Haradatta, who says that *v* for *p* is 'Vedic,' adding that the Bahvṛcas read *p*. It is noteworthy that the Grantha MSS. in our case write quite distinctly उवा°, though in many cases it is impossible to distinguish between Grantha *v* and *p*, the two letters being so much alike. We find also *p* for *v*, as in परिच्चप I, 13, 5 for परिच्चव of Av. XIX, 8, 4. In II, 22, 4 it is almost impossible to say whether प्रपणन् or प्रवणन् ought to be read. Following Haradatta's note प्रपणन् व्यवहरन्[1], I adopted the reading प्रपणन्, though the MSS. of the text are in favour of प्रवणन्. B. supports the reading of T. प्रवणान्, which is not impossible for प्रपणान् corresponding to प्रपणं of Av. III, 15, 6. If Haradatta had read प्रवणन्, he would have made a remark on the वकार[2]. But the most startling interchange of *v* and *p* occurs II, 22, 9, where the MSS. (all but one) read अनु पोऽहूत् for अनु वोऽहूत्, on which Haradatta remarks: युष्मदादेशस्य वसो वकारस्य च्छान्दसः पकारः॥ Of course, when seeing पो for वो in a Grantha MS., and the regular form वः immediately after, one would naturally think that this is a clerical mistake due to the similarity of the two letters *v* and *p* in Grantha. But if we remember that Haradatta did not rely on MSS. alone, but *heard* the Āpastambins recite their Mantras before he wrote his commentary, we shall have to admit that this interchange between *v* and *p* is due to a dialectic pronunciation of the Āpastambins, and not to a slip made by a copyist. It is highly improbable that Haradatta would have made his remarks on the authority of a single faulty MS. In fact, if he relied on MSS. at all, he must have had more than one MS., as we have seen that he mentions a various reading

[1] The Haradatta MSS. vacillate, however, in the same way as the text MSS., between प्रपणन्, प्रवणन्, and प्रपणान्, but there is more authority for प्रपणन्. The readings are: प्रपणन् व्यवहरन् Hw. Hbg. प्रवणन् व्यवहरन् Hbd. प्रपणान् व्यवहारान् HHg. प्रवणान् व्यवहारान् T. comm. (प्रवणाँश्चरामि text of T.).

[2] One might even derive प्रवणन् from वन् + प्र, but this is not probable.

तनूं for तनूँ above, p. xix. And a commentator like Haradatta knew as well as we do, that copyists are by no means infallible. If he had found पो for वो in a MS., he would have simply corrected it. His remark that *p* is 'Vedic' for *v* proves that he had the best authority for the reading पो. Moreover, we can imagine that an editor of both the text and the commentary (e.g. the editor of the Telugu edition)[1] would adopt the reading पो on the strength of the commentary, but it is highly improbable that the writers of the MSS. E., B., and Wh. should all have faithfully and carefully followed the commentary of Haradatta in writing पो, which must have been as startling to any scribe as it is to us.

I, 16, 4. The best MS. of the text (Wh.) and the best MS. of the commentary (Hw.) read अक्षिर् instead of अक्षि. It is just possible that we have in this one irregularity more, but as Haradatta himself does not make any special remark about it, I thought it safer to follow the majority of MSS. which read अक्षि with Rv. X, 159, 4.

I, 16, 6. It looks strange, no doubt, that we should read अभिभूवरी in ver. 5 and अभिभूवरीः in ver. 6. But the evidence of the MSS. and Haradatta's remark (छान्दसस्सुलोपाभावः सुमङ्गलीरिति यथा) leave no doubt that the Āpastambins—probably on account of the preceding सपत्नीः—read अभिभूवरीः in ver. 6, while the readings of the best MSS. and Haradatta prove that we have to read अभिभूवरी in ver. 5. Compare C. R. Lanman, Noun-Inflection in the Veda, p. 376 seq.

II, 2, 3. I am doubtful about the reading व्यंच्‌णान्. Both the text and the Haradatta MSS. vacillate between व्यच्णान्, व्यचणान्, and व्यचिणान्. Haradatta explains: विविधमस्रंसयन् (viz. कार्पासावस्थायां बीजनिर्हरणार्थम्). The evidence of the MSS. is decidedly in favour of व्यच्णान्[2]. It ought to be mentioned that the reading व्यचिणान् is doubtful, as in the Grantha what I read *i* may be meant for the Virāma. And as the Virāma is frequently omitted in Grantha MSS. even the reading व्यचणान् might be meant for व्यच्णान्. In the same verse we ought, of course, to expect

[1] T. reads not only अनु पो but also निवर्तों पो in II, 22, 9, and सित्वा पो (for सित्का वो) in II, 22, 10! But the commentary in T. agrees with our MSS.

[2] Could it be corrupted from व्यघ्नन्? Or is it formed after the analogy of such forms as अगमन्, अघ्नन्, etc.?

अक्षन्तन् (as in Mantra 5), but the evidence of the MSS. leaves no doubt that the Āpastambins read अक्षतन् in this verse. The text MSS. have all अक्षतन्, so also the best Haradatta MS. (Hw.), and HHg. reads अक्षतन् अक्षन्तन्, which I believe to be Haradatta's own reading explaining the irregular by the regular form. The accents had to be corrected, as *cắkṛtan* is impossible.

II, 2, 8. The reading of Av. II, 13, 3; XIX, 24, 6 परीदं वासो अधिथाः is, no doubt, the correct reading of the verse, but it is not the reading of the Āpastambins. It is true that in Grantha it is frequently impossible to distinguish the letters *dh* and *th*. But it cannot be a mere accident that *all* the MSS., both Devanāgarī and Grantha, read distinctly धाः, not थाः. The Telugu edition[1], too, and the Prayoga MS. read धाः, and, above all, Haradatta renders पर्यधिधाः by परिहितवानसि, and remarks: थकारस्य धकारश्छान्दसः. Hiraṇyakeśin also reads अधिधाः (though one of Prof. Kirste's MSS. has अधिथाः). Perhaps, we ought to read परीदं वासो अधिधाः against the authority of the accentuated MSS.

II, 2, 11. The form समिद्धं (which is also found in Bhār., Hir., and Baudh.) is, as Prof. Kirste (note to Hir. I, 4, 6) suggests, probably a Prakritic form for समृद्धं, which occurs Śāṅkh. II, 1, 30. But it should be added that in Śāṅkh. also a various reading समिद्धं is quoted in Prof. Oldenberg's edition (Ind. Stud. XV, p. 48). See also Prof. Oldenberg's note on Śāṅkh. II, 10, 4 (S. B. E., vol. xxix, p. 75 note).

II, 3, 2. Here we have again a clear instance of Haradatta's carefulness and trustworthiness in recording readings of the Āpastambins which differ from those of the Rigveda. While Rv. IV, 58, 1 and Vs. XVII, 89 read उदारदुपांशुना, the Mantrapāṭha (agreeing with TĀ. X, 10, 2) reads उदारदुपाँशुना. This difference of accentuation between the Āpastambins and the Bahvṛcas is pointed out by Haradatta, who separates उप and अंशुना, and says: अनुदात्तपाठस्तु व्यत्ययेन। बह्वृचास्त्वाद्युदात्तमेवाधीयते। I should prefer to explain उपांशुना in our Mantra with Sāyaṇa as meaning 'by the muttered prayer.'

In II, 3, 24 Haradatta again refers to the accentuation, pointing out that 'some' (केचित्) read *asaú* instead of *asau*.

[1] However, T. has very frequently ध for थ.

II, 6, 8. It is almost too tempting to correct विद्युन्मे to विद्युर्मे, the reading of Rv. I, 23, 24, especially if we remember that in Grantha र्म्मे[1] might easily be misread for न्मे. But all our MSS. (also T.) have विद्युन्मे, and Haradatta says that the *t* for Visarga in विद्युत् is '*chāndasa*,' adding that the Bahvṛcas read विद्युः. It is certainly a mistake, but as it is not merely a clerical mistake of some copyist, it has to be retained in the text as a faulty reading of the Āpastambins.

II, 7, 25. The reading इयमोषधे is not only supported by all but one of our MSS., and by Haradatta's commentary, but it is also the reading of Hir. I, 10, 6, and I, 11, 3, and (according to Prof. Kirste) also of Bhār. II, 21. The correct reading would, no doubt, be इयमोषधी, which we find Pār. I, 13, 1. But the correct reading was not the reading of the Āpastambins, and the mistake is in all probability older than the Sūtrakāras Bhāradvāja and Hiraṇyakeśin.

II, 8, 4. Whether ब्रह्मणे is a Prakritic form for ब्राह्मणे or a mistake for ब्रह्मणि (the reading of Hir. I, 10, 6) may be doubted, but there can be no doubt that we have to read ब्रह्मणे in the Mantrapāṭha, as this is the reading of all MSS., and Haradatta tells us that ब्रह्मणे for ब्राह्मणे is 'Vedic.'

II, 8, 10. कामायान्यै is the reading of all MSS., though we should expect कामायन्यै, as Kāmāyanī is the patronymic of Śraddhā.

II, 9, 1. In पर्वतपूरुष we have पूरुष used as a neuter in the sense of पौरुष. A similar neglect of Vṛddhi occurs in राजबन्धवी: II, 17, 26, where all MSS. have the short *a*, and Haradatta says छान्दसं ह्रस्वत्वम्। In II, 17, 8 we find an irregular Vṛddhi in आन्तरिक्ष्या for अन्तरिक्ष्या or आन्तरिक्षा. Haradatta says छान्दसत्वादादिवृद्धिः।

II, 11, 19. If Haradatta is right, we have here उदल for उदर[2], which makes good sense. Tiladā, a personification of the after-birth, is addressed: 'Thou art neither flesh, nor (part of the) abdomen.' Compare II, 16, 7 and 8, where according to the evidence of the MSS. रोहित has to be read in ver. 7, and लोहित in ver. 8. Two different beings seem to be meant.

[1] Grantha MSS. always double the consonant after *r*. For this and other peculiarities of Grantha MSS., see my edition of the Āpastambīya Gṛhyasūtra, p. x note.

[2] Compare उपल and उपरि, मातुल and °मातुर, Wackernagel. Altindische Grammatik, p. 220.

II, 13, 7. Haradatta is hardly right in explaining अयं as a nominative standing for the accusative इमं[1], and in deriving पर्याध्वम् from परि + अस् 'to throw[2].' Perhaps we ought to read अयं कलिं 'Kali, the dice.' पर्यास् seems to be used (as पर्युपास् is sometimes) in the sense of 'to sit round (with hostile intentions), *circumsedere*.'

II, 14, 2. कृष्णवर्त्मने is certainly a mistake for कृष्णवर्तने. But Haradatta says हे कृष्णवर्त्मने कृष्णवर्त्मन्, and all the MSS. read कृष्णवर्त्मने. Compare Āpast. Gṛhy. 5, 23, where वर्त्मन् is used as a feminine, as if it were वर्तनि.

II, 15, 3. In this verse (which occurs also in a very corrupt form in Āśv. II, 8, 16 and Śāṅkh. III, 3, 1) we find again an impossible mixture of second and third persons. Nothing would be easier than to correct स्थादिरावती to स्था इ°, and तिष्ठान्मा to तिष्ठा मा, but it is wiser to follow Haradatta, and simply state the *purushavyatyaya*, without tampering with the traditional text.

II, 16, 2 and 5. If I had been sure that Haradatta really read अव चाकशत् for इव चाकशत् in these verses, I should have adopted it in the text, as T. does, for Haradatta's authority must count for more than that of the MSS. On the other hand, this would be the only case in which a reading given by Haradatta is not supported by any of the text MSS. And as he has no special gloss on अव, it is doubtful whether Haradatta really read it. The MSS. of the commentary have—

II, 16, 2 {
अव चाकशत् अपश्यत् Hw. Hbg. Hbd.
चाकशत् पश्यन् HHg.
अव चाकशत् अपश्यन् Comm. in T.

II, 16, 5 {
द्यामिव चाकशत् आकाशमपश्यत् Hw.
द्यामव चाकंशत् आकाशं पश्यन् आगच्छत Hbg.
द्यामवचाकशत् आकाशं पश्यन् HHg. Deest in Hbd.
द्यामवचाकशत् आकाशं पश्यत् Comm. in T.

Hiraṇyakeśin II, 7, 2 has समुद्रमिव चाकशत्.

All the Mantras in this chapter are beset with difficulties, and it may be doubted whether it will ever be possible to restore the text so as to bring out a satisfactory meaning. In fact, I do not believe that those

[1] द्वितीयार्थे प्रथमा । इमं कलिम् ।
[2] अस्यतेरेतद्रूपं न पुनरासेः । पर्यस्यत ।

who used these charms to cure children's diseases or to exorcise the demons harassing little children, knew the actual meaning of the words which they recited.

Whether we ought to read सुबीरण or सुबीरिण in II, 16, 3 and 6 is quite doubtful. If दुबीरिण in Śatap. Br. XI, 4, 1, 6; 14 means 'shaggy,' बीरिण might mean 'hair,' and सुबीरिण 'fine-haired.' But the best MSS. (Hw. Wh.) support सुबीरण.

In II, 16, 7 the reading अवधावति, though syntactically impossible, seems to be warranted by the best MSS. and by Haradatta's commentary. But the MSS. are corrupt. I subjoin the readings of the Haradatta MSS.:

अवधावति लकारव्यत्ययः । अधोमुखा आगच्छत । Hbd.
अवधावत लकारव्यत्ययः । अधोमुखा आगच्छत । HHg.
अवधावत । धकारव्यत्ययः । अथोमुखा आगच्छत । Hbg.
अवधावथ । थकारव्यत्ययः । अधोमुखा गच्छत । Hw.
अवधावति । धावत । लकारस्य व्यत्ययः अधोमुखा गच्छत । Comm. in T.

For the metre's sake it ought to be left out altogether, but the sense seems to require अवं धावत, the corrected reading of Bu. Hir. II, 7, 2 also reads अवधावति.

A most puzzling form is सीसरीदृत in II, 16, 9 seq. Haradatta, indeed, has no difficulty, he quietly explains सीसरीदृत by अपसर्पत, without telling us how he arrives at this meaning. There can be no doubt that the verses must have had some sense at some time or other. But, as we find them in the Mantrapāṭha (and both Haradatta and the MSS. enable us to ascertain at least the traditional readings of the Āpastambins), they defy all attempts at interpretation. The words नमस्ते अस्तु सीसर seem to suggest that सीसर is the name of a male demon, and सीसरी his female counterpart, and it is not impossible (as Dr. Bühler has kindly suggested to me) that we have to look for something like सीसरी दृतः in सीसरीदृत, while सीसरम might stand for सीसर मत्. But in conjecturing anything like that, we really go beyond the time when these Mantras were fixed in the school of the Āpastambins. And if we could get at the original form of the Mantras, it would only mean that they were composed in this form, but became corrupt and intelligible, *before* they were received into the prayer book of the Āpastambins.

II, 17, 13. Here we have again a case where an entirely impossible and ungrammatical reading is warranted both by Haradatta and by the MSS. हिनसात् is explained by हिंस्युः, and as to न्येत् Haradatta says: छान्दसो यकारः[1].

II, 22, 5 seq. Here again the reading परिषीतः is perfectly certain, though we may hesitate to adopt Haradatta's explanation, who says: छान्दसं दीर्घत्वं परिषितः परितो बद्धः. For the readings of Hiraṇyakeśin and Pāraskara seem to point to some other corruption.

In II, 22, 10 पाशेन सित्वा वो is certainly the *correct* reading. But the false reading पाशेन सित्का वो was, no doubt, the traditional reading of the Āpastambins, whether they explained to themselves the *k* as 'Vedic,' as Haradatta does (ककार उपजनश्छान्दसः), or never thought of any explanation.

The grammatical irregularities which have just been pointed out will, I am afraid, prove of very little value to grammarians. A few of the cases quoted may be due to dialectic pronunciation, and thus throw some light on the phonology of the Sanskrit spoken in Southern India. And I will here add a few cases of irregular contraction and euphonic combination, which may be interesting for grammarians.

In I, 3, 14 we read अमूहममूहमंस्मि, and the same contraction *ámūhám* (=*ámus* + *ahám*? or *ámū* + *ahám*?) occurs also in Baudh. I, 12, Bhār. I, 19, and Hir. I, 20, 2[2], which proves that the Mantra in this form was common property of the Black Yajurvedins.

Another Mantra which belongs to the Taittirīyas generally is I, 4, 16. (repeated many times, see also Hir. I, 3, 6 etc.), which occurs already in TBr. II, 4, 1, 9. Both Sāyaṇa on this passage, and Haradatta on our Mantra agree in explaining अयासि=*ayā́s asi*, and अयासन्=*ayā́s sán*. Similar contractions as *ayā́si*=*ayā́sasi* have been pointed out by the late Prof. Roth (Z. D. M. G., vol. 48, p. 678).

A case of elision occurs I, 13, 9 (also Hir. I, 16, 3) in नसि, which Haradatta rightly explains as *ná asi*, i.e. *ná 'si*. See Wackernagel, Altindische Grammatik, p. 318.

[1] The Telugu edition omits this remark (which is found in all our MSS.) in the commentary, and reads नेद्धिनसान्निवूयम् in the text.

[2] See my paper, 'Das altindische Hochzeitsrituell,' etc. (Denkschriften der k. Akademie der Wissenschaften in Wien, Phil.-Histor. Cl. Bd. XL, Wien, 1892), p. 6.

Haradatta is no doubt right in explaining पितेति II, 14, 1 as an irregular Sandhi for पितैति = *pitā́ eti*, and क्वेष्यसि II, 22, 5 for क्वैष्यसि = *kvà eshyasi*. Compare Wackernagel, l.c., p. 321 seq.

Grammatical forms which deserve to be mentioned are perhaps the difficult form अदास्थ I, 4, 4[1], for which Av. XIV, 2, 52 has the much easier reading अरुचत, and अनभिशस्तीस्व I, 5, 18 (also Baudh. II, 10 with the long *ī*), and तनूँ I, 11, 2, which may possibly be a contraction for तन्वाँ[2].

The occurrence of लक्ष्मि with the short *i* in अलक्ष्मिः I, 1, 5 (also Baudh. I, 1), and in लक्ष्मिघ्नी I, 10, 3-6 deserves also to be mentioned.

But most of the grammatical irregularities discussed above admit of no explanation from the grammarian's point of view—as little as the gibberish of magicians. They can only be explained by assuming that these prayers were handed down by oral tradition—probably for centuries—among people who were no longer familiar with Vedic speech. What the Jaina monk Harikeśa-Bala tells the Brahmans—'You are only the bearers of words, as it were, you do not understand their meaning, though you have learned the Vedas[3]'—was probably literally true at a very early period. The authors of the Brāhmaṇas could not have used the Vedic Mantras for their fantastic speculations, if these Mantras had been clearly understood. But the charms and prayers collected in the Mantrapāṭha were not even in the keeping of learned priests, like the Saṃhitās of the Rigveda or Yajurveda. They were used by people of all classes for their daily devotions and for all important occasions in their daily life. And folk-lorists know how folk-songs and children's rhymes become corrupted in the mouths of uneducated people, who care more for the beauty of the tunes or the fun of the rhymes, than for the actual meaning of the verses which they repeat. Just so will charms and prayers become corrupted in the mouths of worshippers who repeat them, not on account of the meaning which they carry, but on account of their intrinsic sacredness. Indeed, the less they were understood, the more sacred would these time-honoured charms and prayers become, and the stronger the belief in

[1] Baudh. I, 6 has दीक्षामुदास्थ.
[2] But see C. R. Lanman, Noun-Inflection in the Veda, p. 412.
[3] Uttarādhyayana-sūtra XII, 15 (Sacred Books of the East, vol. xlv, p. 52).

their efficacy, for—as an old adage says—'the gods love what is mysterious, and hate what is evident[1].'

That the Mantras were not understood, or only half understood, may be seen from several passages where the Mantras have absolutely nothing to do with the ceremony for which they are used[2].

The very first verse of the Mantrapāṭha, which is to be recited when the wooers are sent out, has really nothing to do with this act. The words *varebhir varān* (*vara* meaning also 'wooer') were the only motive for using the Mantra in this connection.

Mantra I, 2, 6, beginning with the words '*Around thee*, O Indra, may our songs be,' has certainly no connection with the ceremony of dressing the bride. But the words परि त्वा 'around thee' were enough to use the Mantra when putting the new dress *around* the bride.

Mantra I, 6, 1, 'The earth is *supported* by truth,' etc., was only prescribed for the supporting of the carriage on account of the word उत्तभिता 'supported.'

More passages of that kind will be pointed out in my translation of the Mantrapāṭha. But how little the Mantras were understood, may be seen best from such passages as I, 8, 8, where two lines, one taken from Rv. X, 85, 42, the other from Rv. VI, 57, 6, are joined together so as to form one Mantra, though they have nothing to do

[1] परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः Bṛhadāraṇyaka-Upanishad IV, 2, 2, परोक्षकामा हि देवाः Śatap. Br. VI, 1, 1, 2; 11; 2, 3; 7, 1, 23; VII, 4, 1, 10; 13; 16; 2, 12; 5, 1, 22. A German novelist tells of an old farm-servant who knows some verses from his hymn-book by heart, but recites them quite wrongly, making sheer nonsense of them. But when he is told how he ought to recite them, he gets angry, and refuses to adopt such during innovations. 'Mein alter Jochem weiss noch einige Verse aus dem Gesangbuch auswendig. Er sagt sie immer vor sich hin, aber ganz verkehrt, und es ist purer Unsinn, was er daraus gemacht hat. Ich wollte ihm nun die Verse richtig stellen. Darüber ward er sehr bös und sagte, das wäre Neues, das gelte nicht. Sein Unsinn ist ihm lieber, er hat etwas Geheimnisvolles daran, und das imponirt ihm, weil er's nicht versteht.' (B. Auerbach, Auf der Höhe, vol. iii.)

[2] 'It very frequently occurs in the Gṛhya ritual that Mantras are used at sacrifices standing in no connection with those for which they have originally been composed.' Prof. Oldenberg, S. B. E., vol. xxx, p. 114 note. See also A. Hillebrandt, Ritual-Litteratur (Bühler's Grundriss, III, 2), p. 19, and the interesting remarks by Prof. R. G. Bhandarkar, Report on the Search for Sanskrit MSS. in the Bombay Presidency during the year 1883-84 (Bombay, 1887), p. 37 seq., and by Prof. Bloomfield, S. B. E., vol. xlii, p. 480.

with one another. The literal translation of the Mantra would be: 'Stay ye here, may ye not be separated, may ye reach old age! For great welfare, O Indra.' A grammatical construction is impossible.

A similar case occurs II, 3, 2, where the first line is derived from Rv. IV, 58, 1, and the second line from Rv. I, 109, 7. A literal translation will show how absurd the combination of the two lines is: 'From the ocean went forth the wave full of honey; may I obtain immortality by the muttered prayer. These, indeed, are the rays of the sun by which our Fathers went up to their common home (lit. common drinking-place?).'

It is, I believe, sufficiently clear, that the Āpastambins recited these Mantras much in the same way as many a Roman Catholic will listen to Latin prayers, and many a Jew will say, and listen to, Hebrew prayers without any knowledge of the language in which they are composed. But not only that: the evidence adduced compels us also to assume that the Mantras of the Āpastambins were compiled, arranged, and some of them composed by men who knew the Vedic Saṃhitās, but to whom the language of these Saṃhitās was a dead and half-forgotten language. The priests or Paṇḍits, who finally arranged these Mantras so as to form part of the liturgical books of the Āpastambins, knew, no doubt, Sanskrit as well as our commentator Haradatta, and were thus able to see the gist of many of the Mantras, and to assign to them a place in the ritual. In the case of other Mantras, which they did not understand, they were satisfied if one or two words—as a rule the first word or words—of the Mantra suggested something similar to the rite for which it was used. The important thing for them was always the *words*, and not the *meaning* of the Mantras. The words were sacred, because they were either taken from their sacred literature, from the Saṃhitās of the Rigveda or Yajurveda, or because they were magic spells and charms hallowed by time and ancient usage. If they thought of any meaning at all, they must have felt at liberty to explain to themselves any ungrammatical forms and constructions in the same way as Sāyaṇa and Haradatta used to explain them in more recent times, as being 'chāndasa' or 'Vedic.'

But all this seems to suggest that the Mantrapāṭha must have had an independent existence from the Gṛhyasūtra of Āpastamba, and that Āpastamba himself was neither the author nor the compiler of the Mantrapāṭha. In order to arrive at a more definite conclusion about

this, we shall have to examine more closely into the relation of the two works.

Relation of the Mantrapāṭha to the Āpastambīya Gṛhyasūtra.

The relation between the Āpastambīya Gṛhyasūtra and the Mantrapāṭha is very similar to that between the Gobhila-Gṛhyasūtra and the Mantra-Brāhmaṇa of the Sāmaveda. While most of the other Gṛhyasūtras give the prayers in full, when describing the different domestic rites, Āpastamba and Gobhila merely describe the rites, and refer to the prayers as known from their respective prayer books.

Professor Knauer has shown that the Gobhila-Gṛhyasūtra not only presupposes, but is entirely based on the Mantra-Brāhmaṇa, that the Gṛhyasūtra is, in fact, nothing but a careful and systematic working up of the Mantras into a treatise on domestic rites. That certain Mantras are not given in the Mantra-Brāhmaṇa, but are quoted by Gobhila in the Gṛhyasūtra either by their Pratīkas, or *in extenso*, is explained by Prof. Knauer as due to the fact that the Mantra-Brāhmaṇa is strictly limited to the Gṛhya ritual, carefully excluding everything that pertains to the Śrauta rites[1]. A different theory has been proposed by Prof. Oldenberg, who believes that the two works—the Gobhila-Gṛhyasūtra and the Mantra-Brāhmaṇa—were 'composed together and on one common plan.' His chief argument is the occurrence of certain Mantras in the Gṛhyasūtra, which are omitted in the Mantra-Brāhmaṇa. 'Gobhila gave the full wording of the shorter Mantras with which the description of the ceremony could be interwoven without becoming obscure or disproportionate; the longer Mantras would have interrupted, rather tediously and inconveniently, the coherency of his ritual statements; so he separated them from the rest of his work and made a separate Saṃhitā of them.' He admits that there are exceptions, that short Mantras occur in the Mantra-Brāhmaṇa, and long Mantras in the Gṛhyasūtra, but thinks that 'allowance must be made for a certain inconsistency or carelessness in the distribution of the material between the two texts'—which is rather awkward, as the number of Mantras in question is not very large, so that the exceptions really make the rule

[1] Das Gobhilagṛhyasūtra herausg. und übersetzt von Dr. Friedrich Knauer, II (Dorpat, 1886), pp. 22-34.

illusory[1]. In fact, Prof. Knauer has shown that of 33 short Mantras *occurring in the Mantra-Brāhmaṇa* no less than 28 are given *in extenso* in the Gṛhyasūtra, and only 5 in an abridged form, while, if Prof. Oldenberg's theory were right, these 28 Mantras ought not to be included in the Mantra-Brāhmaṇa. Prof. Knauer also draws attention to the fact that tradition does not ascribe the Mantra-Brāhmaṇa to Gobhila. It would certainly be a very uncommon thing in Indian literature if a work compiled by Gobhila should have no author's or compiler's name assigned to it by tradition, it being far more usual that works are ascribed to a renowned author even if they do not belong to him[2].

Prof. Oldenberg is inclined to extend his theory about the relation between Mantra-Brāhmaṇa and Gobhila-Gṛhyasūtra also to the parallel case of Mantrapāṭha and Āpastambīya Gṛhyasūtra. No doubt, the cases are parallel, and the Sūtras of Āpastamba presuppose the existence of the Mantrapāṭha, but there is no reason to assume that the Mantrapāṭha presupposes the Sūtras[3]. The Mantras, certainly, presuppose a Gṛhya ritual. But as there were Vedic Saṃhitās and a Śrauta ritual before there existed any Śrautasūtras, so there may have been (and I believe there were) Mantra-Saṃhitās or prayer books for the domestic rites and a Gṛhya ritual before any Gṛhyasūtras existed[4].

If there is any difference between Āpastamba and Gobhila as regards their relation to their respective prayer books, it is this, that Āpastamba is far more dependent on the Mantrapāṭha than Gobhila on the Mantra-Brāhmaṇa—so much so, that the ritual in Āpastamba is hardly intelligible from the Sūtras alone without referring to the Mantras. The Gṛhyasūtra not only presupposes the Mantrapāṭha, but was framed after it. To begin with, the Gṛhyasūtra constantly refers to the Mantrapāṭha by such phrases as उत्तरया 'with the following Ṛg verse,' उत्तरेण or उत्तरेण यजुषा 'with the following Yajus formula[5].' But not

[1] H. Oldenberg in Sacred Books of the East, vol. xxx, pp. 4-8.

[2] See F. Knauer, Vedische Fragen, in 'Festgruss an Rudolf von Roth' (Stuttgart, 1893), pp. 61-64.

[3] Sacred Books of the East, vol. xxx, p. 249.

[4] Thus there existed an Atharvaveda-Saṃhitā and Atharvan practices long before the Kauśika-sūtra. See the Kāuçika-sūtra of the Atharva-veda, ed. by M. Bloomfield, p. xxii.

[5] It is not right to say that the Mantras are always referred to as *yajus* by Āpa-

only that; we are also told, e.g. (Āp. 4, 2), that the wooers should be sent out 'with the two first verses' (viz. of the Mantrapāṭha), or (Āp. 4, 10) that the bridegroom should recite over his bride 'the two first verses' (viz. of the third Anuvāka). In Āp. 8, 10 we are told that 'the remaining Mantras' (viz. of the eleventh Anuvāka) should be recited at the cohabitation. This is a particularly interesting case. In most of the MSS., Mantras I, 11, 7–11 form a separate section, only in our MS. Wh. (generally the best MS.!) they form part of the eleventh Khaṇḍa. It is by no means improbable that Āpastamba in the Gṛhyasūtra (8, 10) alludes to a difference of opinion with regard to this section, when he says: शेषं समावेशने जपेत् 'let him mutter the rest (अनुवाकशेषं "the rest of the section," says the commentary) at the cohabitation.' Instead of saying, as he generally does, उत्तराभिः 'with the following (Ṛg verses),' he may have chosen the phrase शेषं 'the rest,' in order expressly to refute the idea of these Mantras forming a section by themselves. In Āp. 9, 9 it is said that he should worship the sun 'with the following Anuvāka,' i.e. Mantrapāṭha I, 16. The water for the Upanayana rite is to be mixed (according to Āp. 10, 5) 'with the first Yajus of the Anuvāka,' i.e. with Mantrap. II, 1, 1.

Interesting is the manner in which Āp. 11, 1–4 refers to Mantrap. II, 3, 26–32. The Pratīka is quoted of II, 3, 26, the short questions and answers II, 3, 27–30 are referred to by the Sūtra पृष्टं परस्य प्रतिवचनं कुमारस्य 'The questions are for the teacher, the answers for the boy.' Then follow the two Sūtras शेषं परो जपति and प्रत्यगाशिषं चैनं वाचयति. This can only mean, 'The other (i.e. the teacher) mutters the rest (of the Anuvāka). *But* he should cause him (the pupil) to recite the (Mantra) containing a wish for himself.' I do not think that शेषं can mean anything else but अनुवाकशेषं 'the rest of the Anuvāka[1],' but as the Mantra meant (II, 3, 31) is not the end of the Anuvāka, we have, I believe, to take च in Āp. 11, 4 in the sense of 'but[2].' Mantra II,

stamba (Prof. Bloomfield, S. B. E., vol. xlii, p. xliv note). He refers to prose formulas by *yajus*, to *ṛcas*, or verses, by using the feminine of *uttara* (cf. *uttarām* 4, 6, *uttarayā* 4, 7 etc. etc.). The only reason why he says repeatedly *uttareṇa yajushā*, and never *uttarayarcā*, but always *uttarayā*, is that *uttareṇa* (which also means 'to the north,' etc.) would in many cases have been ambiguous, while the meaning of *uttarayā* was always clear.

[1] Sudarśanārya says: अनुवाकशेषैकदेशं 'a portion of the rest of the Anuvāka.'

[2] About च in the sense of 'but,' see Böhtlingk-Roth, Sanskrit-Wörterbuch, s. v. च 6).

3, 32, 'O Lord of the Paths, may I obtain the other end of the path,' is the Mantra containing 'a wish for himself.' These Mantras are also interesting for another reason. If Prof. Oldenberg were right in assuming that the authors of the Gṛhyasūtras were also the compilers of the Mantra collections, surely Gobhila, as well as Āpastamba, would have included such short questions and answers as को नामासि, असौ नामास्मि etc. not in the collection of Mantras, but in their Gṛhyasūtras[1]. Yet we find them both in the Mantra-Brāhmaṇa (I, 6, 17) and in our Mantrapāṭha (II, 3, 27–30).

In Āp. 11, 18 सृतं च म इत्येतत् is, no doubt, rightly explained by Haradatta as meaning 'that group of Mantras beginning with सृतं च मे' (एतत् = एतन्मन्त्रजातम्). The MSS. read Mantrapāṭha II, 5, 2–10, and again II, 5, 12–21 without dividing the single Mantras. I have followed the Telugu edition in numbering them. That Mantras 12–21 were not intended to be one Mantra is clear from Āpastamba's usual phrase उत्तरैः 'with the following (Mantras).' Sudarśanārya also explains 'with the following *ten* Mantras.'

Quite exceptional is the way in which Āp. 8, 2 refers to Mantrap. I, 9, 8 by the words सदसस्पतिर्द्वितीयः 'Sadasaspati is the second (deity to be worshipped).' The Mantra begins सदसस्पतिमद्भुतं etc.

By far the most usual way in which Āpastamba refers to the Mantrapāṭha is by the word उत्तर 'the following.' Whenever a number of burnt-oblations are to be offered, Āpastamba simply says: 'Let him offer the *following* burnt-oblations' (*āhuti*), that is to say, the burnt-oblations which are to be offered with the Mantras following in the Mantrapāṭha. As many Mantras there are, so many oblations have to be offered. In order to know the exact number of oblations to be made, it is necessary to know the Mantrapāṭha by heart.

That the Āpastambins are expected to learn first the Mantras by heart before they proceed to the study of the Gṛhyasūtra, follows even from the traditional arrangement of the two Mantrapraśnas *before* the Gṛhyasūtra[2]. But this method of referring to the Mantrapāṭha—to chapter and verse of the 'prayer book'—which we have just pointed

[1] Another set of very short Mantras—formulas consisting of one or two words only—occurs in the Mantrap. II, 10, 11–18.

[2] See above, p. ix.

out, proves that the author of the Gṛhyasūtra had an actual collection of Mantras, arranged and divided into Anuvākas (corresponding to the Khaṇḍas of our MSS.) exactly in the same manner as we find the Mantrapāṭha in our MSS., constantly *before his mind* when he composed his Sūtras.

Professor Knauer, when speaking of the analogous case of the Mantra-Brāhmaṇa, would go farther. He asserts that Gobhila must have had an actual *written* 'book' of Mantras 'in his hands' when writing his Gṛhyasūtra [1]. I do not think that it can be proved that the authors of the Gṛhyasūtras wrote or used written books. Though it is extremely probable that the art of writing was known at the time when the Sūtras were composed [2], I do not believe that the Sūtras were intended for reading, as the very Sūtra style is intended as a *memoria technica* for texts to be learnt by heart. The Mantras, too, were learnt by heart—as prayers and hymns are learnt to the present day, not only in India—and there was no occasion for writing them down. What is true even to-day, that for the Hindu 'sacred books and all sciences exist only in the mouth of the teacher, compared with which a written text has no authority, and that they can be learnt correctly only from a teacher, not from manuscripts [3],' was certainly true in the days of the Sūtrakāras.

There are only very few Mantras which are inserted in the Āpastambīya Gṛhyasūtra and are not found in the Mantrapāṭha [4]. They are—

(1) The Parishecana Mantras given by Āp. 2, 3 and 8:

अदितेऽनुमन्यस्व and . . . ॰नुमँस्थाः ।

[1] Knauer, Das Gobhilagṛhyasūtra, II, pp. 31-34, and 'Festgruss an Rudolf von Roth,' p. 63.

[2] See G. Bühler, Indische Palaeographie (Grundriss, I, 11), p. 17.

[3] G. Bühler, l. c., p. 4.

[4] There are, besides, a few Mantras which are merely indicated in the Gṛhyasūtra, and not given *in extenso* in either of the two works. They are the Jaya, Abhyātāna, and Rāshṭrabhṛt formulas (found in Ts. III, 4, 4-7), the Prajāpati verse Ts. I, 8, 14, 2, and the Vyāhṛtis (भू स्वाहा भुव स्वाहा सुव स्वाहा), all referred to by Āp. 2, 7. The Rudra-Mantras (Ts. IV, 5) also, prescribed by Āp. 20, 8, do not occur in the Mantrapāṭha. They evidently formed a separate book, and had to be learnt separately. Haradatta says: अत्र रुद्राञ्जपेत् । रुद्रा अन्यत्र व्याख्याताः । from which we may conclude that Haradatta wrote a commentary on the Rudras.

अनुमतेऽनुमन्यस्व and . . . °नुमँस्थाः ।
सरस्वतेऽनुमन्यस्व and . . . °नुमँस्थाः ।
देव सवितः प्रसुव and . . . प्रासावीः ।

The last of these Mantras (in a much longer version) is the first Mantra in the Mantra-Brāhmaṇa, while the other Mantras are given by Gobhila (I, 3, 1–3).

(2) The Mantras for the two Ājyabhāga offerings (Āp. 2, 6):

अग्नये स्वाहा ।
सोमाय स्वाहा ।

(3) The Mantra for the Svishṭakṛt offering (Āp. 2, 7):

यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम् ।
अग्निष्टत्स्विष्टकृद्विद्वान्त्सर्वँ स्विष्टँ सुहुतं करोतु स्वाहा ॥

(4) The Mantra आपन्मा श्री श्रीर्मागात् ॥ which, according to Āp. 8, 6, is to be recited optionally in lieu of the two Mantras I, 9, 9–10 of the Mantrapāṭha, prescribed by Āp. 8, 5.

(5) The Mantra यदि वारुण्यसि वरुणात्त्वा निष्क्रीणामि यदि सौम्यसि सोमात्त्वा निष्क्रीणामि ॥ which, according to Āp. 9, 5, is to be recited at the performance of a kind of love charm. Now it is very remarkable that the very similar Mantra यद्यसि सौमी सोमाय त्वा राज्ञे परिक्रीणामि etc., employed at the Puṃsavana rite, is given *in extenso* by Gobhila II, 6, 7, and does not occur in the Mantra-Brāhmaṇa. This cannot be a mere accident.

One thing is certain. The occurrence of these Mantras in the Āpastambīya Gṛhyasūtra, and their omission in the Mantrapāṭha, are not due to any distinction made between long and short Mantras, as Prof. Oldenberg suggests. Numerous short Mantras occur in the Mantrapāṭha, and the Mantras occurring in the Gṛhyasūtra are by no means all short Mantras. I can see no other reason why Āpastamba should have included these Mantras in his Gṛhyasūtra than the fact that they were missing in the Mantrapāṭha which formed the basis for his treatise. If he himself had been the compiler of the Mantrapāṭha, there is no visible reason why he should have included just these few Mantras in the Gṛhyasūtra.

The agreement between Mantra-Brāhmaṇa and Mantrapāṭha with regard to the omission of the Parishecana Mantras and the Mantra

यदि वारुण्यसि etc. seems to indicate that different Vedic schools had their prayer books for domestic rites, which were arranged according to some uniform plan. That the Mantrapāṭha is included in the corpus of Sūtras ascribed to Āpastamba[1] may be merely for the sake of convenience, as the two works are so closely connected with one another. But it does not follow that even the tradition of the Āpastambins credited Āpastamba with the authorship or compilership of the Mantrapāṭha. With the exception of the quite modern MS. E., none of the other MSS. mentions the name of Āpastamba in the colophons. Nor did the commentators look upon Āpastamba as the author of the Mantrapāṭha. It has struck Sudarśanārya, the commentator of Āpastamba's Gṛhyasūtra, that the Sūtras Āp. 9, 2 seqq. have nothing to do with the wedding ritual in the middle of which they occur, and he explains this fact by saying that this heterogeneous matter is treated here on account of the order followed by the Mantrapāṭha (मन्त्राम्नानक्रमेणैव)[2]. This shows that Sudarśanārya did not consider Āpastamba to be the compiler of the Mantrapāṭha[3].

But there is also some external evidence showing that the Mantrapāṭha existed as an independent Vedic work, forming a kind of appendix to the literature of the Taittirīyas. For in the Kāṇḍānukrama of the Ātreyī Śākhā of the Black Yajurveda, after the 41 Kāṇḍas and the

[1] See above, p. ix. That Āpastamba refers to the Anuvāka division of the Mantrapāṭha (see above, p. xxxiii), but not to the division into 2 Praśnas, seems to show that the division of the corpus of Āpastambīya Sūtras into 30 Praśnas, of which the Mantras formed 2 Praśnas, is of a more recent date.

[2] See my essay, 'Das altindische Hochzeitsrituell,' l. c., p. 95. Similarly the author of the Khādira-Gṛhyasūtra looked upon the Mantra-Brāhmaṇa as an independent work, not as the work of Gobhila. This is proved by Khād. I, 3, 3 seq., where it says that the Samāvartana or bath at the end of studentship comes first, and then marriage. 'As, however, in the (collection of) Mantras marriage is treated of (first), it is explained (here) before (the bath).' Prof. Oldenberg, S. B. E., vol. xxix, p. 379 seq. I doubt whether Prof. Knauer's interpretation of this passage (Das Gobhilagṛhyasūtra, II, p. 39 seq.) is admissible.

[3] Commentators are so fond of long discussions as to why a Sūtrakāra said something which he ought not to have said, that they would have certainly tried to 'explain,' after their fashion, why certain Mantras occur in the Gṛhyasūtra instead of being included in the Mantrapāṭha. Their not doing so, shows also that they, at any rate, did not consider Āpastamba the author or compiler of the Mantrapāṭha.

3 Upanishads ascribed to Tittiri and the 8 Kāṭhakāni have been enumerated, we read :

ऐकाग्निको विधिः काण्डं वैश्वदेवमिति स्थितिः ।

This *Ekāgnikāṇḍa*[1] consists, as the commentary states, of the Parishecana Mantras अदितेऽनुमन्यस्व etc., the 39 Vaiśvadeva Mantras (=TĀ. X, 67=Mahānārāyaṇa-Upanishad 19, 2, see Āp. Dh. II, 2, 3, 16–II, 2, 4, 8), and finally of the *praśnadvayam* beginning प्र सु ग्मन्तेति, i.e. our Mantrapāṭha[2]. We do not know the date of this Kāṇḍānukrama, but it seems to be older than the final arrangement of the Taittirīya-Brāhmaṇa and Taittirīya-Āraṇyaka. For though it agrees with the present arrangement of the Taittirīya-Saṃhitā, there is, as Professor Weber has shown[3], some difference in the arrangement of the Taittirīya-Brāhmaṇa and Taittirīya-Āraṇyaka, as compared with the Kāṇḍānukrama.

Haradatta called his commentary the *Ekāgnikāṇḍavyākhyā*[1], because he included in it also the Parishecana Mantras and the Vaiśvadeva Mantras[4], occurring at the beginning of the Āpastambīya Gṛhyasūtra, and in the Taittirīya-Āraṇyaka X, 67. The Mantrapāṭha seems, then, to have formed part of an Ekāgnikāṇḍa, 'a chapter (of Mantras for the rites to be performed) with one fire,' *before* it came to be included in the corpus of Āpastambīya Sūtras.

This proves, I believe, conclusively that Āpastamba is neither the author nor the compiler of the Mantrapāṭha, which must have existed as an independent collection *before* the Gṛhyasūtra was composed.

It seems to me not impossible that other Gṛhyasūtras, too, may be

[1] See above, p. x.

[2] See A. Weber, Indische Studien, III, pp. 376, 387, 391; XII, p. 354. In a note to Ind. Stud. III, p. 387, Prof. Weber has already (in 1855) referred to the Bodleian MS. (W.) of the Mantrapāṭha.

[3] Indische Studien, III, p. 374.

[4] The Telugu edition gives the Parishecana and some of the Vaiśvadeva Mantras as a kind of introduction, omitting the Mantras for the Bali offerings. It begins: ॥ अथ वैश्वदेवमंत्रप्रारंभः ॥ अदितेनुमन्यस्व । अनुमतेनुमन्यस्व । सरस्वतेनुमन्यस्व । देव सवितः प्रसुव ॥ ओं अग्नये स्वाहा । सोमाय स्वाहा । विश्वेभ्यो देवेभ्यस्स्वाहा । ध्रुवाय भूमाय स्वाहा । ध्रुवक्षितये स्वाहा । अच्युतक्षितये स्वाहा । अग्नये स्विष्टकृते स्वाहा । अदितेन्वमँस्थाः । अनुमतेन्वमँस्थाः । सरस्वतेन्वमँस्थाः । देव सवितः प्रासावीः ॥ ॥ एकाग्निकांडभाष्यप्रारंभः ॥ Then follows the beginning of Haradatta's commentary.

based on similar prayer books or Mantra collections. Such modern prayer books as the Rigveda-Mantra-Saṃhitā[1], which contain prayers for domestic rites, may possibly be developed from older books of that kind which were worked up into the Gṛhyasūtras as we have them now. Dr. Bühler has discovered a Mantrabhāshya, containing a commentary on the Mantras prescribed in the Pāraskara-Gṛhyasūtra[2], so that there may have been a separate collection of Mantras, which formed the basis of our Pāraskara-Gṛhyasūtra. For practical purposes such an entire separation of Mantras and Sūtras, as it is carried out in the case of the Mantrapāṭha and the Āpastambīya Gṛhyasūtra, and (though less rigorously) in the case of the Mantra-Brāhmaṇa and Gobhila, must have been very inconvenient. That this is so even now-a-days, may be seen from a native edition of the Āpastambīya Gṛhyasūtra in Grantha characters, which gives the Mantras in Pratīka form[3].

But whether they existed originally in separate collections or not, the Mantras ought, I believe, always to be regarded as belonging to an older stratum of Vedic literature than the Sūtras in which they occur. This is not always borne in mind by scholars when investigating the language of the Sūtras[4].

[1] I possess a lithographed edition, Bombay, 1891 (Śake 1813), beginning with पुण्याहवाचनमन्त्राः, नान्दीश्राद्धमन्त्राः etc. This is different from the 'Āśvalāyanaśākhokta-Mantra-Saṃhitā' (Bodleian MS. Walker 144, cf. Max Müller, History of Ancient Sanskrit Literature, p. 474), which begins with सौर, पुरुषसूक्त, विष्णुसूक्त etc. Neither the edition, nor the MS., contains the Mantras as found in *our* Āśvalāyana-Gṛhyasūtra. See also the books quoted above, p. x, note 3.

[2] Dr. Bühler's Report on Sanskrit MSS. in Gujarat for 1872-3 (see Indian Antiquary, II, 304).

[3] Āpastambagṛhyasūtram sapratīkam (printed at Tanjore, Jyotirvilāsa Press, 1885). Instead of the Sūtra तानाद्दितो द्वाभ्यामभिमन्त्रयेत (Āp. 4, 2) this edition, e.g., has: तान् प्र सु ग्मंतेति द्वाभ्यामभिमंत्रयेत.

[4] Dr. O. Franke, in his article 'Was ist Sanskrit?' (Bezz. Beiträge, XVII, 54 ff.), says (p. 55) that in Pāṇ. IV, 1, 62 '*bhāshā*' is opposed to 'Sanskrit,' not to '*chandas*,' for, he says, the example given by the Kāśikā (*sakhā saptapadī bhava*) is taken from the Āśvalāyana-Gṛhyasūtra (I, 7, 19). Yet the words are not Āśvalāyana's, but, as the author of the Kāśikā knew well, the words of a Vedic *Mantra* (also occurring Śāṅkh. I, 14, 6, Kauś. 76, 24, cf. Mantrap. I, 3, 14), and therefore '*chāndasa*,' not 'Sanskrit' in Dr. Franke's sense. *Sakhā* as a feminine occurs also in Śāṅkh. II, 2, 1, again in a *Mantra*.

RELATION OF THE MANTRAPĀṬHA TO THE TAITTIRĪYA, RIGVEDA, AND ATHARVAVEDA SAṂHITĀS.

Even if we had not the testimony of the Kāṇḍānukrama, there could not be the least doubt that the Mantrapāṭha belongs to the Taittirīya-Veda.

An analysis of the synoptical list of parallel passages given in Appendix B yields the following facts.

There are 100 Mantras for which parallel passages are found in the Taittirīya-Saṃhitā. Of these, 86 are *identical* with the corresponding Mantras of the Taittirīya-Saṃhitā, while 14 are only *similar* Mantras. Most of the identical Mantras—66 in number—are not given *in extenso* by our MSS., but only indicated by Pratīkas. It was evidently taken for granted that every Āpastambin would know these Mantras by heart from his Saṃhitā—the more so, as most of them occur several times in the Taittirīya books. In using these verses or formulas for the ritual, they had all, of course, to be recited in full. They are accordingly given in full in the Āpastambīya-Saṃskāra-Prayoga (MS. P.), and are fully commented on in Haradatta's commentary. For the sake of convenience I have printed these Mantras *in extenso*[1], as it would have been mere pedantry to compel the reader to refer to the Taittirīya-Saṃhitā every time that such a Mantra occurs. It has, however, always been stated in the critical notes when the MSS. give the Pratīka only. This very practice of the scribes of our MSS. shows that a thorough familiarity with the Taittirīya-Saṃhitā is presupposed on the part of the worshippers who had to make use of the Mantrapāṭha.

Besides those 100 Mantras occurring in the Taittirīya-Saṃhitā, many of which occur also in the Brāhmaṇa and Āraṇyaka, there are 20 parallel passages which are found in the Taittirīya-Āraṇyaka only, and 18 which are found in the Taittirīya-Brāhmaṇa only. Of these 38 Mantras, 31 are identical, and only 7 are variants of the corresponding Taittirīya Mantras.

If we turn to the Rigveda-Saṃhitā we find parallel passages for 140

[1] The editor of T. is not consistent in this respect. Sometimes he gives the Mantras in full, sometimes their Pratīkas only, and occasionally he even gives first the Pratīka, with इत्येषा etc. after it, and then the Mantras *in extenso*.

Mantras (86 in Praśna I[1] and 54 in Praśna II), many of which occur also in the Taittirīya books. But only 45 out of these 140 Mantras are identical with the corresponding verses of the Rigveda, while all the other Mantras contain either slight various readings, or are entirely different versions of the Rigveda verses. If we take into account the Mantras which occur in the Rigveda-Saṃhitā only, and not in the Taittirīya books, there are 84 parallel passages (68 in Praśna I and 16 in Praśna II), of which only 24 are identical with the corresponding verses of the Rigveda.

Still more remarkable is the result of an analysis of the parallel passages occurring in the Atharvaveda-Saṃhitā. Of 120 Mantras occurring in this Saṃhitā, only 9 are identical with the corresponding Atharvaveda verses, while all the rest are either different versions, or contain at least one or two various readings. Excluding the Mantras found also in the Rigveda-Saṃhitā, and in the Taittirīya books, there are 41 Mantras found in the Atharvaveda-Saṃhitā only, out of which only 2 are identical verses.

The following table will show clearly how much closer the relation of the Mantrapāṭha to the Taittirīya books is, than its relation to the other Vedic Saṃhitās[2]:—

Of 138	Mantras	found in	Ts. TBr. TĀ.	117	are identical,	21	have	variants
,, 140	,,	,,	Rv.	45	,,	95	,,	,,
,, 84	,,	,,	Rv. and not in Ts. TBr. TĀ.	24	,,	60	,,	,,
,, 120	,,	,,	Av.	9	,,	111	,,	,,
,, 41	,,	,,	Av. and not in Rv. Ts. TBr. TĀ.	2	,,	39	,,	,,

If any further proof were wanted to show that the Mantrapāṭha belongs to the Black Yajurveda, we have only to refer to those Mantras which occur in the Rigveda or Atharvaveda with variants, while the Taittirīyas have the same readings as our Mantrapāṭha. Thus Mp. I,

[1] The large number of Rigveda Mantras in the first Praśna is due to the fact that this Praśna contains the Mantras for the wedding ritual, collected in the Sūryā hymn Rv. X, 85.

[2] It is hardly necessary to add anything about other Saṃhitās but those mentioned, as there is nothing to suggest any closer connection of the Mantrapāṭha with either the Vs., or the Maitr. S., or the Sāmaveda-Saṃhitā.

7, 1 has the same readings as TĀ. IV, 20, 1 seq., while Rv. VIII, 1, 12 agrees with Av. XIV, 2, 47. Mp. I, 14 corresponds to Rv. I, 14; the various readings occurring in vv. 3, 5, and 7 are also found in TBr. II, 5, 5, 1; 8, 8, 9. Mp. II, 12, 6–10 agrees with TBr. II, 5, 6, 1–3, both differing from the corresponding hymn of Av. II, 10. Mp. II, 15, 2 shares with TĀ. X, 1, 10 the reading सप्रथाः, while Rv. I, 22, 15 reads सप्रथः[1].

The total number of Mantras in the Mantrapāṭha (excluding repetitions) is 590; for 264 of these Mantras I have been able to find parallel passages in the Saṃhitās of the Rigveda or Atharvaveda, and in the Taittirīya books. Of the remaining 326 Mantras many will be found in the other Gṛhyasūtras and in the Mantra-Brāhmaṇa of the Sāmaveda. A comparison of these Mantras would show that the Mantras of the Mantrapāṭha have much more in common with those of the Baudhāyana, Bhāradvāja, and Hiraṇyakeśin Gṛhyasūtras—that is to say, with the Gṛhyasūtras of the Black Yajurveda—than with any of the other Gṛhyasūtras.

Baudhāyana, Bhāradvāja, and Hiraṇyakeśin have frequently the same Mantras (with the same various readings where they differ from the Saṃhitās) as the Mantrapāṭha, though they do not prescribe them for the same occasions. Thus Baudh. I, 10 agrees with Mp. I, 1, 6 in reading जीवाम् for जीवम् of Rv. X, 40, 10, although Āpastamba prescribes the Mantra for the moment when the bride begins to cry at the preparatory marriage rites, while Baudhāyana includes it among the prayers to be recited at the cohabitation[2]. Instead of नीललोहितं भवति of Rv. X, 85, 28, the Mp. I, 6, 8 reads नीललोहिते भवतः. The same reading occurs in Baudh. I, 8. Āpastamba prescribes it for the wedding ceremony, which I believe to be identical with the European custom of barricading the bridal procession[3], while according to Baudhāyana it is to be recited when the bride looks at the setting sun. It has been shown[4] that in some cases ungrammatical readings of the Mantrapāṭha occur also in the

[1] Vs. XXXV, 21 (=XXXVI, 13) also has सप्रथाः. See besides, p. xxiii, on II, 3, 2.

[2] See 'Das altindische Hochzeitsrituell,' pp. 12, 42 seq.

[3] See 'Das altindische Hochzeitsrituell,' pp. 12, 67 seq., and my paper 'On a Comparative Study of Indo-European Customs' (Transactions of the International Folk-Lore Congress, London, 1891), p. 268 seq.

[4] See above, pp. xvii, xxiii seq., xxvii, on I, 8, 2; II, 2, 11; II, 7, 25; and I, 3, 14.

Gṛhyasūtras of Baudhāyana, Bhāradvāja, and Hiraṇyakeśin. If we had critical editions of Baudh. and Bhār., many more cases of this kind would certainly come to light. They prove that these Mantras are derived from one source common to the schools of the Black Yajurveda.

As is only to be expected, the Gṛhyasūtra of the White Yajurveda, the Pāraskara-Gṛhyasūtra, has more Mantras in common with the Mantrapāṭha than the Mantra-Brāhmaṇa and the Gṛhyasūtras of the Rigveda schools. The parallel passages from the Gṛhyasūtras[1] quoted in the critical notes will give some idea of the relation of the Mantrapāṭha to the Mantras of the other Gṛhyasūtras. A full analysis of the Mantras occurring in the Gṛhyasūtras has been promised by Prof. E. W. Fay, who also intends to publish a complete Index of Mantras covering all the Gṛhyasūtras[2]. This will, no doubt, prove extremely useful for the study of Vedic Mantras, and it is only to be hoped that it may include the Gṛhyasūtras of Baudhāyana and Bhāradvāja, for which the MS. material unfortunately seems as yet to be insufficient. Of still greater importance will be such a Vedic Concordance on a large scale as announced by another American scholar, Prof. Bloomfield[3]. Only such a Concordance of the *Pādas* of Vedic Mantras will enable us to get a clearer insight into the origin of the Mantrapāṭha than it is at present possible to arrive at. With the help of such a Concordance we should, no doubt, also be able to find many more parallel passages than I have been able to point out. But there will always remain a considerable number of Mantras which were not derived from any Vedic Saṃhitā. Such Mantras as those of II, 13, used at the ceremonies connected with the birth of a child, or the exorcisms against the demons harassing little children, found in II, 16, belong to ancient popular tradition, and are probably older than the hymns of the Vedic bards.

[1] In the first Praśna I have only given a few parallel passages, as they have been given more completely in the 'Erläuterungen' to my essay 'Das altindische Hochzeitsrituell,' p. 27 seqq., where I have also quoted the wedding Mantras from the Baudhāyana and Bhāradvāja Gṛhyasūtras. Editions of these two works are still among the *desiderata*. I regret that it was too late to make any use of Prof. Knauer's excellent edition of the Mānava-Gṛhyasūtra, which has just been published.

[2] See John Hopkins University Circulars, Baltimore, May, 1890, vol. ix, no. 81, p. 74.

[3] See American Oriental Society's Proceedings, April, 1892.

Prof. Oldenberg[1], indeed, believes 'that, during the latter part of the Rigveda period, ceremonies such as marriage and burial began to be decked out with poetry as had long been the case with the Soma offering.' And from metrical usage he concludes[2] 'that the development of the Gṛhya rites in the form in which they are described to us in the Sūtras, that especially their being accompanied with verses, which were to be recited at their performance, is later than the time of the oldest Vedic poetry, and coincides rather with the transition period in the development of the Anushṭubh metre, a period which lies between the old Vedic and the later Buddhistic and epic form.'

I confess I am not convinced by Prof. Oldenberg's argumentation of the comparatively late origin of the Gṛhya Mantras. It seems to me highly improbable that marriage rites and burial ceremonies should have been performed without any prayers, until they began to be 'decked out with poetry' after the analogy of the Soma sacrifice. In fact, many of the Gṛhya 'rites' consist merely in invocations addressed to popular deities, or in the recitation of magic formulas, while others are no 'rites' at all unless they are accompanied by prayers or formulas. And it has not yet been proved that the elaborate Soma sacrifice can claim a higher antiquity than the simple Gṛhya offerings[3]. I am rather inclined to think that the artificial poetry of the Brāhmans, as represented by the hymns of the Rigveda, and the *popular* poetry connected with Atharvan practices and Gṛhya rites, as represented by the Atharvaveda-Saṃhitā, and the Gṛhya Mantras, are two parallel streams running in different channels, approaching each other at times, and diverging widely at other times. The peculiarities of the Anushṭubh pointed out by Prof. Oldenberg may just as well be due to the fact that these Mantras were popular poetry, and as such followed different rules of metrics from those followed by the authors of the Vedic hymns. Besides, a glance at our Mantrapāṭha will show that metrical laws are disregarded in these Gṛhya Mantras quite as much as the rules of grammar. See e.g. I, 1, 9, where the metre is as corrupt as the text of the Mantra. Or, take the Mantras of II, 16, which offer no less difficulties to scanning than to

[1] S. B. E., vol. xxx, p. x. [2] S. B. E., vol. xxx, p. xiv.

[3] See the very interesting and suggestive remarks made by Prof. Knauer in the 'Festgruss an Rudolf von Roth,' p. 64 seqq.

interpretation. Compare also such Mantras as I, 1, 3; 3, 6; 4, 11; 5, 7; II, 5, 22; 7, 24–26, etc., where we have either too many or too few syllables, or Mantras where we have a kind of mixed prose and verse, as in I, 3, 14; 13, 7–8; II, 3, 3–12; 5, 2–9; 13, 12, etc. I doubt whether, with such a state of things, it would be safe to draw any conclusions as to chronology from the metrical usage of the Gṛhya Mantras[1].

Date of the Mantrapāṭha.

Needless to say that it is absolutely impossible to arrive at any safe conclusion as to the exact, or even approximate date of the Mantrapāṭha. It presupposes the Saṃhitās of the Rigveda, Yajurveda, and Atharvaveda, and refers to the three Vedas in II, 19, 14–16, and to the four Vedas in II, 21, 2–5. It is older than the Kāṇḍānukrama of the Ātreyī school, but we know nothing about the date of this work. If I have succeeded in proving that the Āpastambīya Gṛhyasūtra is based on the Mantrapāṭha, and that for the author of the Gṛhyasūtra the Mantrapāṭha was a sacred text with which he did not dare to tamper, but which was to him a given fact, we shall have to assume, as it must have taken some time for this sacred character to develop, that the Mantrapāṭha preceded the Gṛhyasūtra by something like a century. As Dr. Bühler has shown that, on linguistic grounds, Āpastamba cannot be placed later than the third century B.C.[2], we may conclude that the Mantrapāṭha cannot be much later than the fourth century B.C., though it may be much older.

If Haradatta were right in explaining ऋषिर्बोधः II, 16, 14 as meaning 'The Ṛshi of the Bodhāyana Gotra' (यस्य गोत्रं बोधायनस्स बोध ऋषिः), it might prove the anteriority of the Sūtrakāra Bodhāyana or Baudhāyana to the Mantrapāṭha. But this interpretation is more than doubtful.

There is one other Mantra which may possibly help us some day to arrive at a more certain date of the Mantrapāṭha. This is the Gāthā to be sung by two lute players at the Sīmantonnayana among the Sālvas.

[1] On the similar state of things in the hymns of the Atharvaveda, see Prof. Bloomfield, S. B. E., vol. xlii, p. 296: 'Atharvan metres are so generally capable of improvement, that we are in danger of singing our own, rather than Atharvan hymns, when we apply ourselves to the task of improving them.' See also ibid., p. 584 seq.

[2] S. B. E., vol. ii, p. xlvi.

Other Gṛhyasūtras (Hir. II, 1, 3; Āśv. I, 14, 7; Pār. I, 15, 8) quote a Gāthā, similar to Mp. II, 11, 13, in which king *Soma* is praised, and the name of the river near which the worshipper dwells, is to be mentioned[1]. Āpastamba[2] alone says that the first Gāthā (Mp. II, 11, 12) is to be sung among the people of the *Sālvas*, while the second one (II, 11, 13) is to be used for Brāhmaṇas generally. The Gāthā is a fragment of some Akhyāna, and can only be translated quite tentatively: '"*Yaugandhari* only is our king," thus spake the *Sālva* (women?), sitting on thy banks, O *Yamunā*, turning round the wheel (?).' It is simply impossible to know the exact meaning of this verse, which must originally have formed part of a longer ballad, of which only this one verse has come down to us. Yet thus much is certain that Yaugandhari is the name of a king of the Sālvas, a tribe that must have been living somewhere near the Yamunā. And it seems obvious, too, that the author or compiler of the Mantrapāṭha must have had some connection with this or some other king of the Sālvas.

Now, the Sālvas or Śālvas are frequently mentioned in Sanskrit literature. They were divided into several tribes, one of which were the Yugandharas[3], as we see from the Kārikā quoted by the Kāśikā on Pāṇ. IV, 1, 173:

उदुम्बरास्तिलखला मद्रकारा युगन्धराः।
भुलिङ्गाः शरदण्डाश्च साल्वावयवसंज्ञिताः॥

Śālvas and Yugandharas are mentioned together in the Mahābhārata IV, 1, 12 among the 'lovely countries around the Kurus,' and in the Mahābh. VIII, 44 (45), 14 the Śālvas are mentioned immediately after the Kauravas and Pāñcālas along with other nations who follow the 'eternal law' of the Brāhmanic religion. According to H. H. Wilson[4], the Śālvas 'seem to have occupied part of Rājasthan, a Śālva Rāja being elsewhere described as engaging in hostilities with the people

[1] Cf. Prof. Oldenberg, Zeitschrift der D. M. G., vol. 39, p. 88. As to Soma as the king of Brāhmaṇas, see Ts. I, 8, 10, 2: एषो वो भरता राजा सोमोऽस्माकं ब्राह्मणानाँ राजा. Cf. Śat. Br. V, 3, 3, 12.

[2] Gṛhyasūtra 14, 4–6.

[3] According to the Kāśikā on Pāṇ. III, 2, 46, Yugandhara is the name of a mountain.

[4] Vishṇu-Purāṇa (London, 1840), p. 177.

of Dvarakā in Guzerat.' Ch. Lassen[1] identifies the Sālvas with the *Salabastrae* of Pliny, and places them between the Indus and the Arāvali in Lower Rājasthan. According to our Mantra we should have to place either the Sālvas, or at least the Yugandharas as forming one division of the Sālvas, somewhere near the Yamunā. As the school of the Āpastambins undoubtedly belongs to the South of India[2], we ought to expect the Mantrapāṭha, too, to have arisen in the South. Could there be any possible connection between the Sālvas of the Yamunā, and the 'Sālvas' or 'Sāluvas' met with in South-Indian inscriptions of modern times[3]?

At any rate, this seems to be the only passage in the Mantrapāṭha which may be said to contain a historical allusion. It is to be hoped that future researches and future discoveries of our excellent Indian epigraphists may enable us to use this allusion for chronological purposes.

ORTHOGRAPHICAL NOTES.

There can be no doubt, that if we want to know how the Āpastambins actually recited their prayers, we have to take into account the phonetic peculiarities of the Grantha MSS., which—for reasons stated above (p. xv)—give the most authentic text of the Mantrapāṭha. Now, the Grantha MSS. are perfectly consistent with regard to the Sandhi of sibilants.

[1] Indische Alterthumskunde, p. 613 seq. (vol. i², p. 760 seq.).

[2] See above, p. xv.

[3] Sāluvaganda II, A. D. 1428, and Sāluva Narsinha, A. D. 1477, are given in a genealogical list of Vijayanāgara kings, by H. H. Wilson, in the Asiatic Researches, XX, p. 7. Sāluva Nṛsiṃha occurs in a Grant of Raṅga II, dated in 1644-5 A.D., and Dr. Hultzsch thinks that this king, 'who was the protégé of Rāma's great-grandfather Bukka according to the Karṇāṭā grants, may have been Sadāśiva's grandfather Nṛsiṃha or Narasa of Vijayanāgara' (Indian Antiquary, XIII, p. 155). See also R. Sewell, Sketch of the Dynasties of Southern India (Madras, 1883), pp. 44 seq., 109, and L. Rice, Epigraphia Carnataca, Mysore, I (Bangalore, 1894), p. 215, Introd., p. 24 seq. Dr. Lüders informs me that Sāḷva-Timma is a name of a chief minister of king Kṛshṇa Rāya of Vijayanāgara in an inscription from Koṇḍavīḍu, dated Śaka-Saṃvat, 1442. Dr. E. Hultzsch (South-Indian Inscriptions, I, 1890, p. 179) gives for Sāluva, as occurring in Tamil inscriptions of these kings, the meaning, '*the hawk, a biruda*.' See, however, V. Visvanatha Pillai, A Dictionary, Tamil and English (Madras, 1888), s. v. சாளுவர், 'tributary kings from Salva, regarded by the people in Southern India as intruders.'

They never write a Visarga before a sibilant, but always the corresponding sibilant, and they drop the Visarga (or rather the final sibilant) before an initial sibilant with *any* following consonant. That is to say, they follow the practice recommended by the Vyāsa-Sikshā[1], and probably known already to the author of the Taittirīya-Prātiśākhya. For the teaching of the latter (IX, 1), that 'Visarga, when followed by a spirant which has a surd letter after it, is dropped, according to Kāṇḍamāyana,' seems to imply, as the commentator explains it, that according to others the Visarga is dropped not only in this case, but also before a spirant that is followed by a sonant letter[2]. Devanāgarī copyists seem to have been puzzled sometimes in consequence of this way of making Sandhi. Thus, they separated प्रस्वस्थः (I, 9, 3) into प्र स्वस्थः instead of प्रस्वः स्थः, and were doubtful as to विष्णो before श्रेष्ठेन I, 12, 7, or as to प्राण before स्वं II, 4, 14.

As I wished to edit the text as I believe it to have been recited by the Āpastambins, I had to follow the Grantha MSS. with regard to this Sandhi of sibilants[3].

I ought also to have written the nasals in accordance with the Grantha MSS.—that is, the corresponding nasal instead of Anusvāra—and to have omitted the Avagraha. But if I had done so, it would have made the separation of words almost illusory, and would have been mere pedantry. Every Sanskrit scholar knows that the Anusvāra is used as a mere graphic sign, expressive of the nasal required by the following consonant, that, e.g. शं नो भव द्विपदे शं चतुष्पदे is meant to be read शन्नो भव द्विपदे शञ्चतुष्पदे, as the Grantha MSS. actually write. I have also followed the European practice with regard to the Avagraha, as I consider it, with Dr. von Böhtlingk[4], as useful for practical purposes. If we were to follow the MSS. in all respects, we should have to do away with

[1] See H. Lüders, Die Vyâsa-Çikshâ (Kiel, 1895), p. 57.

[2] See W. D. Whitney, The Tâittirîya-Prâtiçâkhya (Journal of the American Oriental Society, vol. ix), p. 205. Cf. J. Wackernagel, Altindische Grammatik, § 287.

[3] Dr. Oertel, in his edition of the Jaiminīya-Upanishad-Brāhmaṇa (Journal of the American Oriental Society, vol. xvi, 1, 1894), has also followed his MSS. with regard to the Sandhi of sibilants (he prints *dakshiṇatas sa*, etc.), but he leaves a final sibilant before an initial sibilant with a following sonant letter (e.g. *tatassyāt*, etc.). The same rule is followed in the Telugu edition of our Mantrapāṭha.

[4] Zeitschrift der D. M. G., vol. 43, p. 602.

the separation of words altogether. If we write Visarga instead of स्, श्, or ष्, we give an entirely wrong impression of the actual recitation of the text. But I see no reason why we should not avail ourselves of such orthographical expedients as the Anusvāra and the Avagraha. which do not affect the oral recitation.

I also adopted the usual practice of placing the figures १ and ३ after short and long Svarita vowels, when followed by an Udātta syllable, although the MSS. never use these figures. They write, e. g. लक्ष्म्यं ताम॰ I, 1, 3, ॰दूत्यंस्तं विं॰ I, 4, 9, नद्यो यानि I, 7, 9, मनुष्यां वर्पन्ति I, 11, 6 etc.

Supplementary Note to Page XIII.

I see from the 'Catalogue of the Library of the India Office, Vol. II.—Part I. Sanskrit Books,' which has just been published, that there is also an edition of the 'Mantrapraśna' in Grantha characters, printed at Madras, 1882. Unfortunately the book is not accessible at present.

LIST OF ABBREVIATIONS.

Āp. = Āpastambīya Gṛhyasūtra (ed. M. Winternitz).
Āp. Dh. = Āpastambīya Dharmasūtra (ed. G. Bühler).
Āp. Śraut. = Āpastambīya Śrautasūtra (ed. R. Garbe).
Āśv. = Āśvalāyana-Gṛhyasūtra (ed. A. F. Stenzler).
Av. = Atharvaveda-Saṃhitā.
B. = Dr. Bühler's Vienna MS. I, 299 (Devanāgarī, with accents).
Baudh. = Baudhāyana-Gṛhyasūtra (quoted from Dr. Bühler's MS.).
Bhār. = Bhāradvāja-Gṛhyasūtra (quoted from Dr. Bühler's MS.).
Bṛh. Up. = Bṛhadāraṇyaka-Upanishad.
Bu. = Burnell's India Office MS., No. 50 (Grantha).
E. = Elphinstone College MS., No. 17 (Devanāgarī, with accents).
H. = Haradatta's commentary on the Mantrapāṭha.
Hbd. = Dr. Bühler's Devanāgarī MS. of Haradatta (Vienna MS. 296).
Hbg. = Dr. Bühler's Grantha MS. of Haradatta (Vienna MS. 312).
HHg. = Dr. Hultzsch's Grantha MS. of Haradatta.
Hir. = Hiraṇyakeśi-Gṛhyasūtra (ed. J. Kirste).
Hw. = R. A. S. MS. Whish, No. 26, of Haradatta (Grantha).
Kauś. = Kauśikasūtra (ed. M. Bloomfield).
Maitr. S. = Maitrāyaṇī Saṃhitā (ed. L. v. Schroeder).
MBr. = Mantra-Brāhmaṇa of the Sāmaveda (ed. by Satyavrata Sāmaśrami, in vol. i. of the Ushā).
MSS. = Manuscripta omnia (includes T., unless the contrary be stated).
P. = Bodleian MS. Sansk. d. 1 of the Āpastambīya-Saṃskāra-Prayoga.
Pār. = Pāraskara-Gṛhyasūtra (ed. A. F. Stenzler).
Rv. = Rigveda-Saṃhitā.
Ṛv.-Ms. = Ṛgveda-Mantrasaṃhitā (lithographed, Bombay, 1891, Sake 1813).
Śāṅkh. = Śāṅkhāyana-Gṛhyasūtra (ed. H. Oldenberg, Indische Studien, vol. xv).
Śat. Br. = Śatapatha-Brāhmaṇa.
T. = Telugu edition of the Mantrapāṭha.
TĀ. = Taittirīya-Āraṇyaka.
TBr. = Taittirīya-Brāhmaṇa.
Ts. = Taittirīya-Saṃhitā.
Vs. = Vājasaneyi-Saṃhitā.
W. = Bodleian MS. Wilson 468 (Devanāgarī, with accents).
Wh. = R. A. S. MS. Whish, No. 25 (Grantha).

TEXT OF THE MANTRAPĀṬHA,

WITH

CRITICAL NOTES.

॥ अथ मन्त्रपाठः ॥

॥ श्रीगणेशाय नमः ॥ हरिः ओँ ॥

प्र सु ग्मन्ता धियसानस्य सक्षणि वरेभिर्वराँ अभि षु प्र सीदत ।
अस्माकमिन्द्र उभयं जुजोषति यत्सौम्यस्यान्धसो बुबोधति ॥१॥
अनृक्षरा ऋजवः सन्तु पन्था येभिस्सखायो यन्ति नो वरेयम् ।
समर्यमा सं भगो नो निनीयात्सं जास्पत्यँ सुयममस्तु देवाः ॥२॥
अभ्रातृघ्नीं वरुणापतिघ्नीं बृहस्पते ।
इन्द्रापुत्रघ्नीं लक्ष्म्यं[1] तामस्यै सवितस्सुव ॥३॥
अघोरचक्षुरपतिघ्न्येधि शिवा पतिभ्यस्सुमनास्सुवर्चाः ।
जीवसूर्देवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥४॥

I, 1, 1a प्र सु ग्मन्ता धियसानस्य W. E.—षु प्र सीदत W. षु प्र सीदतः E. षु प्र सीदता Bu. षु प्रसीदतः Rv. X, 32, 1. 1b जिजोषति B.—यत्सौ° MSS. यत्सो° P. Rv. l.c. 2b जास्पत्यँ E.—Rv. X, 85, 23. 3a अभ्रातृघ्नीं W. E. 3b °पुंत्राघ्नीं B.—सुवा Bu. सुवः E. See Av. XIV, 1, 62. 4a °पतिघ्नियेधि W. Bu. B pr. m.—पतिभ्यः B. Bu. Wh. H. T. पशुभ्यः W. E. P. Rv. X, 85, 44. 4b जीवसू° MSS. H. वीरसू° Rv. l.c.

इदमहं या त्वयि पतिघ्न्यलक्ष्मीस्तां निर्दिशामि ॥५॥
जीवाँ रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरः ।
वामं पितृभ्यो य इदँ समेरिरे मयः पतिभ्यो जनयः परिष्वजे ॥६॥
व्युक्षत्क्रूरमुदचन्त्वाप आस्मै ब्राह्मणा स्नपनँ हरन्तु ।
अवीरघ्नीरुदचन्त्वापः ॥७॥
अर्यम्णो अग्निं परि यन्तु क्षिप्रं प्रतीक्षन्ताँ श्वश्रुवो देवराश्च ॥८॥
खेऽनसः खे रथः खे युगस्य शचीपते ।
अपालामिन्द्र त्रिः पूत्व्यकरत्सूर्यवर्चसम् ॥९॥
शं ते हिरण्यँ समु शन्त्वापश्शं ते मेथी भवतु शं युगस्य तृद्म ।

5 पतिघ्न्यलक्ष्मिस्तां नि° Wh. H. T. पतिघ्न्यलक्ष्म्यस्तां नि° W. P. पतिघ्निर्यलक्ष्म्यस्तान्नि° E. पतिघ्नि (घ्न् sec. m.) यलक्ष्मियस्तान्नि° B. पतिघ्न्यालक्ष्मिस्तान्नि° Bu. 6a जीवं Rv. X, 40, 10. 6b परिष्वजे B. 7 and 8 See Av. XIV, 1, 39. 8 अर्यम्णो E.—°क्षन्ताँ श्वश्रुवो Bu. Wh. Hw. HHg. (lacuna in Hbd. Hbg.) °क्षन्ताँ स्वश्रवो W. E. P. °क्षंताँ श्वश्रवो B. °क्षन्तां श्वश्र्वो T. 9a खेनसः खे रथः B. खेनसः खे रथः W. E. खेनसः खे रथः Bu. Wh. H. P. T. खे रथस्य खेऽनसः Rv. VIII, 91, 7.—युगस्य W. E.—शचोपते MSS. शतक्रतो Rv. l. c. 9b °मिंद्रस्त्रः W. In Bu. it looks like °मिन्द्रस्त्रिः, but the leaf is damaged just where the Akshara occurs, and it may have been °मिन्द्र त्रिः.—पूत्व्यकरत् B. पूत्व्यकरत् Wh. P. T. पूत्व्यकरत् Bu. See Introd., p. xvi. 10a समुं शंत्वापः B. E. समु शन्त्वापः Wh. H. P. शमु सन्त्वापः Bu. शमुं संत्वापः W. T. Av. XIV, 1, 40. See Introd., p. xvi.—मेथी B. W. E. Hbd. Hbg. P. मेधी Wh. Hw. T. In Bu. the two letters ध् and थ् are not kept distinct in writing, so that we may read either मेधी or मेथी in this MS. See I, 9, 6.—शम्युगस्य तृद्म Wh.

As to the MSS. of the text, the Grantha MSS. had to be considered as of higher authority than the Devanāgarī MSS., for the orthographical peculiarities of the latter leave no doubt that they go back to Grantha MSS. Besides, there is every reason to assume that the Southern MSS. represent more accurately a text belonging to the school of the Āpastambins. For, as Dr. Bühler has shown[1], both Brahmanical tradition, and the information to be derived from inscriptions, as well as the actual state of things in modern India, prove that the Āpastambins belong to Southern India. The Taittirīya literature, generally, must have flourished in the Dekhan at a very early period[2], and for the best Taittirīya MSS. we have always to turn to the South, where, indeed, most of these MSS. are found.

The Grantha MS. *Wh.* is, as a rule, more correct than Bu., the other Grantha MS., which stands nearer to B. *W. H.* than *Wh.* The MSS. H. and *W.* stand much nearer to each other than they stand to B.

The Telugu edition (T.) has only been collated after the text was already in type. Its value is that of a good MS., and it agrees on the whole with the text commented on by Haradatta. I have quoted it in the critical notes in all important cases. Its importance, like that of P., lies in the fact that it also confirms the authenticity of all those strange and ungrammatical readings which an editor, at first sight, feels inclined to remove by conjectural emendations, and which, nevertheless, have to be retained, as they are confirmed by Haradatta's commentary, and by the best MSS.

GRAMMATICAL IRREGULARITIES.

There are numerous cases in these Mantras where every editor would be tempted to have recourse to conjectural emendations. But on closer examination he will remember that he has to edit, and not to correct his text, and that even a grammatically impossible reading has to be retained, if it is warranted by the best authority.

readings found in any one or some of our MSS. of Haradatta. A reading found in Hw., Hbg., Hbd., or HHg. has no more, or even less, weight than that of a single text MS., as the copyists of the commentary are not so careful as those of the text.

[1] See S. B. E., vol. ii (2nd ed.), pp. xxiii–xxxvii.

[2] See some excellent remarks by Dr. H. Lüders, Die Vyâsa-Çikshâ (Kiel, 1895), p. 51.

आशासाना सौमनसं प्रजाँ सौभाग्यं तनूम् ।
अग्नेरनुव्रता भूत्वा सं नह्ये सुकृताय कम् ॥७॥
पूषा त्वेतो नयतु हस्तगृह्याश्विनौ त्वा प्र वहताँ रथेन ।
गृहान्गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमा वदासि ॥८॥

द्वितीयः खण्डः ॥२॥

सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः ।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥१॥
सोमो ददद्गन्धर्वाय गन्धर्वो ददद्ग्नये ।
रयिं च पुत्राँश्चादादग्निर्मह्यमथो इमाम् ॥२॥
गृभ्णामि ते सुप्रजास्त्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥३॥
ते ह पूर्वे जनासो यत्र पूर्ववहो हिताः ।
मूर्धन्वान्यत्र सौभ्रवः पूर्वो देवेभ्य आतपत् ॥४॥

7 Wh. only gives this Mantra in full. All the other MSS. have only आशासानेत्येषा ॥ I have supplied the accents from Ts. I, 1, 10, 1. See also TBr. III, 3, 3, 2; Āp. S'raut. II, 5, 2; Av. XIV, 1, 42. 8a नयतु W. E.—°श्विनौ MSS. °श्विना Rv. X, 85, 26.—रथेना Bu. 8b द्वितीयः खण्डः ॥ Wh. ॥२॥ Bu. ॥ हिरण्यवर्णाः पञ्चदश ॥२॥ E. हिरण्यवर्णाः पंचदश ॥१५॥२॥ W. ॥२॥ हिरण्यवर्णाः पंचदश ॥ B. I, 3, 1 and 2 Rv. X, 85, 40; 41. 3a सुप्रजास्त्वाया Bu. सौभगत्वाय Rv. X, 85, 36.—जरदष्टि° W. 4b सौभुवः B.—आतपतु T.

सरस्वति प्रेदमव सुभगे वाजिनीवति ।
तां त्वा विश्वस्य भूतस्य प्र गायामस्यग्रतः ॥५॥
य एति प्रदिशस्सर्वा दिशोऽनु पवमानः ।
हिरण्यहस्त ऐरम्मस्स त्वा मन्मनसं कृणोतु ॥६॥

एकमिषे विष्णुस्त्वान्वेतु ॥७॥ द्वे ऊर्जे विष्णुस्त्वान्वेतु ॥८॥ त्रीणि व्रताय विष्णुस्त्वान्वेतु ॥९॥ चत्वारि मायोभवाय विष्णुस्त्वान्वेतु ॥१०॥ पञ्च पशुभ्यो विष्णुस्त्वान्वेतु ॥११॥ षडृतुभ्यो विष्णुस्त्वान्वेतु ॥१२॥ सप्त सप्तभ्यो होत्राभ्यो विष्णुस्त्वान्वेतु ॥१३॥

सखा सप्तपदा भव सखायौ सप्तपदा बभूव । सख्यं ते गमेयँ सख्यात्ते मा योषँ सख्यान्मे मा योष्ठाः । समयाव सं कल्पावहै संप्रियौ रोचिष्णू सुमनस्यमानौ । इषमूर्जमभि संवसानौ । सं नौ मनाँसि सं व्रता समु चित्तान्या करम् । सा त्वमस्यमूहममूहमस्मि सा त्वं द्यौरहं पृथिवी त्वँ रेतोऽहँ रेतोभृत्त्वं मनोऽहमस्मि

5b °स्त्वं प्रगाया° W. E. 7 °न्वेतु W. E. B. 8–12 Wh., P., and T. have विष्णुस्त्वान्वेतु at the end of each Mantra. The other MSS. read त्रीणि व्रताय चत्वारि मायोभवाय पञ्च पशुभ्यः षडृतुभ्यः सप्त etc. But the Commentator says: सर्वत्र विष्णुस्त्वान्वेत्वित्यनुषङ्गः । 13 °न्वेतु B. E. W. 14a भवा Bu.—सप्तपदा बभूव B. सप्तपदा बभूव (°वा Bu.) Wh. Bu. H. P. T. सप्तपदा अभूम E. सप्तपदावभूव W. But W. often has व for ब, e.g. वुवोधति I, 1, 1, for बुबोधति. See Introd., p. xvi seq. 14 c–e Cf. Ts. IV, 2, 5, 1. 14f °स्यमूहमममूहमस्मि W. E. °स्त्वं (मूहम marg.) मूहमस्मि B. °स्यमूहममूहमस्मि Wh. Bu. H. P. T. अमोऽहमस्मि Av. XIV, 2, 71. See also Bṛh. Up. VI, 4, 19, and Introd., p. xxvii.—रेतोभृत्वं E. W.

वाक्कँ सामाहमस्म्यृक्कँ सा मामनुव्रता भव पुँसे पुत्राय वेत्तवै श्रियै पुत्राय वेत्तवा एहि सूनृते ॥१४॥

तृतीयः खण्डः ॥३॥

सोमाय जनिविदे स्वाहा ॥१॥
गन्धर्वाय जनिविदे स्वाहा ॥२॥
अग्नये जनिविदे स्वाहा ॥३॥
कन्यला पितृभ्यो यती पतिलोकमव दीक्षामदास्थ स्वाहा ॥४॥

प्रेतो मुञ्चाति नामुतस्सुबद्धाममुतस्करत् ।
यथेयमिन्द्र मीढ्वस्सुपुत्रा सुभगासति ॥५॥
इमां त्वमिन्द्र मीढ्वस्सुपुत्राँ सुभगां कुरु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥६॥
अग्निरैतु प्रथमो देवतानाँ सोऽस्यै प्रजां मुञ्चतु मृत्युपाशात् ।
तदयँ राजा वरुणोऽनु मन्यतां यथेयँ स्त्री पौत्रमघं न रोदात् ॥७॥

14 f °स्म्यूँत्वँ E. °स्मृत्कं Wh.—मामनुव्रता भव E.—पुँसपुत्रोय E.—वेत्तवे E. W. B. वेत्तवै Bu. Hbd. Hbg. P. T. वेत्तवे Wh. Hw.—श्रियै पुत्राय वेत्तवा एहि सूनृते (without accents) B.—वेत्तवै Hbd. Hbg. वेभव E. वेत्तव W. वेत्तव Bu. Wh. T. वेत्तवे Hw.—तृतीयः खण्डः ॥ Wh. ॥३॥ Bu. ॥१७॥ सोमः प्रथमः षोडश ॥३॥ W. ॥ सोमः प्रथमः षोडश ॥३॥ E. ॥३॥ सोमः प्रथमः षोडशः ॥३॥ B. I, 4, 4 यदी W. यति B pr. m. Wh. T.—°दास्थः W. Cf. Av. XIV, 2, 52; MBr. I, 2, 5. 5 Cf. Rv. X, 85, 25. 6 a कुरु Bu. Wh. Hw. Hbg. T. कृणु B. W. E. Rv. X, 85, 45. Hbd. has कुरु corrected (by the same hand) from कृणु. 7 a °रैतु B.—सोस्यै B.—Cf. MBr. I, 1, 10.

इमामग्निस्त्रायतां गार्हपत्यः प्रजामस्यै नयतु दीर्घमायुः ।
अशून्योपस्था जीवतामस्तु माता पौत्रमानन्दमभि प्र बुध्यतामियम् ॥८॥

मा ते गृहे निशि घोष उत्थादन्यत्र त्वद्रुदत्य१ः सं विशन्तु ।
मा त्वं विकेश्युर आ वधिष्ठा जीवपत्नी पतिलोके वि राज पश्यन्ती प्रजाँ सुमनस्यमानाम् ॥९॥

द्यौस्ते पृष्ठँ रक्षतु वायुरूरू अश्विनौ च स्तनं धयन्तँ सविताभि रक्षतु ।
आ वाससः परिधानाद्बृहस्पतिर्विश्वे देवा अभि रक्षन्तु पश्चात् ॥१०॥

अप्रजस्तां पौत्रमृत्युं पाप्मानमुत वाघम् ।
शीर्ष्णः स्रजमिवोन्मुच्य द्विषद्भ्यः प्रति मुञ्चामि पाशम् ॥११॥

इमं मे वरुण श्रुधी हवमद्या च मृडय ।
त्वामवस्युरा चके ॥१२॥

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।
अहेडमानो वरुणेह बोध्युरुशँस मा न आयुः प्र मोषीः ॥१३॥

8a °मंत्री B.—Cf. MBr. I, 1, 11. 9b विकेश्यु° E.—आवधिष्ठा W. E. आ वधित्या B.—Cf. MBr. I, 1, 13. 10 Cf. MBr. I, 1, 12. 11a वा अघं Bu. 11b °मुच्याव E.—Cf. MBr. I, 1, 14; Av. VIII, 6, 26. 12–15 Wh. and P. give these verses in full. The other MSS. give the Pratīkas, viz. इमं मे वरुण तत्त्वा यामि त्वं नो अग्ने स त्वं नो अग्ने. See Ts. II, 1, 11, 6; II, 5, 12, 3 seq.; Rv. I, 25, 19; I, 24, 11; IV, 1, 4 and 5; TBr. III, 7, 11, 3; 12, 6; TĀ. IV, 20, 3.

त्वं नो॑ अग्ने॒ वरु॑णस्य वि॒द्वान्दे॒वस्य॒ हेडोऽव॑ यासिसीष्ठाः ।
यजि॑ष्ठो॒ वह्नि॑तमश्शोशु॑चानो॒ विश्वा॒ द्वेषाँ॑सि॒ प्र मु॑मुग्ध्यस्मत् ॥१४॥
स त्वं नो॑ अग्नेऽवमो भ॑वो॒ती नेदि॑ष्ठो अ॒स्या उ॒षसो॒ व्यु॑ष्टौ ।
अव॑ यक्ष्व नो॒ वरु॑णँ॒ ररा॑णो वी॒हि मृ॑डी॒कँ सु॒हवो॑ न एधि ॥१५॥
त्वम॑ग्ने अ॒यास्य॒यासन्मन॑सा हि॒तः ।
अ॒यासन्ह॒व्यमू॑हिषे॒ऽया नो॑ धेहि भेष॒जम् ॥१६॥

तुरीयः खण्डः ॥४॥

आ ति॑ष्ठेमम॒श्मान॑मश्मे॑व॒ त्वँ स्थि॒रा भ॑व ।
अ॒भि ति॑ष्ठ पृतन्य॒तस्सह॑स्व पृत॒नाय॒तः ॥१॥
इ॒यं नार्यु॑प ब्रू॒ते कुल्पा॑न्यावप॒न्ति॒का ।
दी॒र्घायु॑रस्तु मे॒ पति॒र्जीवा॑तु श॒रद॑श्श॒तम् ॥२॥
तुभ्य॑मग्ने॒ पर्य॑वहन्त्सू॒र्यां व॑ह॒तुना॑ स॒ह ।
पुनः॒ पति॑भ्यो जा॒यां दा अ॑ग्ने प्र॒जया॑ स॒ह ॥३॥

16 See TBr. II, 4, 1, 9. Both Sāyaṇa on this passage, and H. on our Mantra, explain अ॒यासि॒ = अयाः असि, and अ॒यासन् = अयाः सन्.—तुरीयः खण्डः ॥ Wh. ॥४॥ Bu. ॥४॥ सोमा॑य जनि॒विदे॒ष्टादे॑श ॥४॥ W.B.E. In B. these notes at the end of the Khaṇḍas are always given without accents. I, 5, 1 a भवा Bu. 2 a नार्यु॑प W. E.—कुल्पा॑न्या॰ B. कुल्पान्या॰ Bu. HHg. Hbd. P. T. कुल्पा॑न्या॰ W. E. गुल्पान्या॰ Wh. Hw. कूल्पानि Hbg. See Av. XIV, 2, 63; MBr. I, 2, 2; Pār. I, 6, 2; Śāṅkh. I, 14, 1; Hir. I, 20, 3. 2 b दी॒र्घायु॑रस्तु W. E. 3 a ॰न्त्सू॒र्यां E. ॰न्त्सू॒र्यां W. ॰न् सूर्यामि Bu. ॰न् सूर्यां Wh. ॰न्त्सू॰ T. 3 b दाये Bu.—Rv. X, 85, 38.

पुनः पत्नीमग्निरदादायुषा सह वर्चसा ।
दीर्घायुरस्या यः पतिस्स एतु शरदश्शतम् ॥४॥
विश्वा उत त्वया वयं धारा उदन्या इव ।
अति गाहेमहि द्विषः ॥५॥
आ तिष्ठेममश्मानम् ॥६॥
अर्यमणं नु देवं कन्या अग्निमयक्षत ।
स इमां देवो अध्वरः प्रेतो मुञ्चाति नामुतस्सुबद्धाममुत-
स्करत् ॥७॥
तुभ्यमग्ने पर्यवहन् ॥८॥
पुनः पत्नीमग्निरदात् ॥९॥
विश्वा उत त्वया वयम् ॥१०॥
आ तिष्ठेममश्मानम् ॥११॥
त्वमर्यमा भवसि यत्कनीनां नाम स्वधावत्स्वर्यं बिभर्षि ।
अञ्जन्ति वृक्षं सुधितं न गोभिर्यद्दंपती समनसा कृणोषि ॥१२॥

4a पत्नीरग्नि° B. 4b दीर्घायुरस्या E. W.—पतिः स एतु B. E. W. Bu. H. T. पतिर्जीवातु Wh. पतिर्जीवाति Rv. X, 85, 39. 5a इवा Bu.—Rv. II, 7, 3. 6 *Id est* verse 1 to be repeated. 7a तु Bu.—कन्या E.—°यक्षता Bu.—See MBr. I, 2, 3; Rv. X, 85, 25; Av. XIV, 1, 17 seq. 7b मुंचातु P. 8–10 *I.e.* 3–5 repeated. 11 *I.e.* 1 repeated. 12a स्वधावत्स्वर्यं E. W. स्वधावत्स्वर्यं B. स्वधावन्गुह्यं Rv. V, 3, 2. Haradatta must have read स्वधावत्स्वर्यं.—बिभर्षि E. H. विभर्षि W. बिभर्षि B. Rv. l. c. 12b वृक्षं MSS. मित्रं Rv. l. c.

तुभ्यमग्ने पर्यवहन् ॥१३॥
पुनः पत्नीमग्निरदात् ॥१४॥
विश्वा उत त्वया वयम् ॥१५॥
प्र त्वा मुञ्चामि वरुणस्य पाशाद्येन त्वाबध्नात्सविता सुकेतः ।
धातुश्च योनौ सुकृतस्य लोके स्योनं ते सह पत्या करोमि ॥१६॥
इमं वि ष्यामि वरुणस्य पाशं यमबध्नीत सविता सुशेवः ।
धातुश्च योनौ सुकृतस्य लोकेऽरिष्टां त्वा सह पत्या कृणोमि ॥१७॥
अयाश्चाग्नेऽस्यनभिशस्तीश्च सत्यमित्त्वमया असि ।
अयसा मनसा धृतोऽयसा हव्यमूहिषेऽया नो धेहि भेषजम् ॥१८॥

पञ्चमः खण्डः ॥५॥

सत्येनोत्तभिता भूमिस्सूर्येणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥१॥
युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः ।
रोचन्ते रोचना दिवि ॥२॥

13-15 *I.e.* 3-5 repeated. 16b सुकृतस्य E.—ते W. Wh. Bu. P. T. मे B. E. Cf. Rv. X, 85, 24; Av. XIV, 1, 19; 58. 17b ऋतस्य W.—See Ts. I, 1, 10, 2; Rv. X, 85, 24. 18a अयाश्चाग्निस्त्वनभि° W. E.—सत्यमित्वमया B. सत्यमित्त्वमया W. E. सत्यमित्वमया Wh. सत्यमित्वामया Bu. 18b अयसा E.—धृतोयसा W. E.—पञ्चमः खण्डः ॥ Wh. ॥५॥ Bu. ॥५॥ ॥ आ तिष्ठेमं चर्योविंशतिः ॥५॥ E. W. B. I, 6, 1. Rv. X, 85, 1. 2 and 3 are given in full by Wh. and P. The other MSS. give the Pratīkas, viz. युञ्जन्ति ब्रध्नं योगेयोगे ॥ See Rv. I, 6, 1; 30, 7; Ts. VII, 4, 20, 1; IV, 1, 2, 1.

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।
सखाय इन्द्रमूतये ॥३॥
सुकिँशुकँ शल्मलिं विश्वरूपँ हिरण्यवर्णँ सुवृतँ सुचक्रम् ।
आ रोह वध्वमृतस्य लोकँ स्योनं पत्ये वहतुं कृणुष्व ॥४॥
उदुत्तरमारोहन्ती व्यस्यन्ती पृतन्यतः ।
मूर्धानं पत्युरा रोह प्रजया च विराड्भव ॥५॥
सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्रुवां भव ।
ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु ॥६॥
स्नुषाणाँ श्वशुराणां प्रजायाश्च धनस्य च ।
पतीनां च देवृणां च सजातानां विराड्भव ॥७॥
नीललोहिते भवतः कृत्यासक्तिर्व्यज्यते ।
एधन्ते अस्या ज्ञातयः पतिर्बन्धेषु बध्यते ॥८॥
ये वध्वश्चन्द्रं वहतुं यक्ष्मा यन्ति जनाँ अनु ।
पुनस्तान्यज्ञिया देवा नयन्तु यत आगताः ॥९॥

4a सुवृत्तँ T. 4b वध्व° MSS. सूर्ये अ° Rv. X, 85, 20.—कृणुष्वा Bu. 5a उदुत्तरमा° E. W. 6a संम्राज्ञी E. W. B. सम्म्राज्ञी Bu.—संम्राज्ञी E. W. B. Bu.—श्वश्रुवां Wh. Bu. Hw. Hbd. P. श्वश्रवां Hbg. स्वश्रवां E. श्वश्रवान् W. श्वश्रवां B. श्वश्र्वां B sec. m. T. Rv. X, 85, 46. See above, I, 1, 8. 6b संम्राज्ञी W. B. Bu.—संम्राज्ञी E. W. B. Bu. 7b देवरूणां W. B. P. देवरूणां E. 8b एधन्तेस्या Wh. Bu.—See Rv. X, 85, 28. 9a वध्व° E. W.—जनाँ अनु MSS. and H. = Av. XIV, 2, 10. जनादनु Rv. X, 85, 31. 9b नयंति B. नंयन्तु E.

मा विदन्परिपन्थिनो य आसीदन्ति दंपती ।
सुगेभिर्दुर्गमतीतामप द्रान्त्वरातयः ॥१०॥
सुगं पन्थानमारुक्षमरिष्टँ स्वस्तिवाहनम् ।
यस्मिन्वीरो न रिष्यत्यन्येषां विन्दते वसु ॥११॥
ता मन्दसाना मनुषो दुरोण आ धत्तँ रयिं दशवीरं वचस्यवे ।
कृतं तीर्थँ सुप्रपाणँ शुभस्पती स्थाणुं पथेष्ठामप दुर्मतिँ हतम् ॥१२॥
अयं नो मह्याः पारँ स्वस्ति नेषद्वनस्पतिः ।
सीरा नस्सुतरा भव दीर्घायुत्वाय वर्चसे ॥१३॥
अस्य पारे निर्ऋथस्य जीवा ज्योतिरशीमहि ।
मह्या इन्द्र स्वस्तये ॥१४॥

षष्ठः खण्डः ॥ ६ ॥

यदृते चिदभिश्रिषः पुरा जर्तृभ्य आतृदः ।
संधाता सन्धिं मघवा पुरोवसुर्निष्कर्ता विह्रुतं पुनः ॥१॥
इडामग्ने पुरुदँसँ सनिं गोश्शश्वत्तमँ हवमानाय साध ।

10 Rv. X, 85, 32. 11 b विंदते B. See Av. XIV, 2, 8.—B. E. W. T. mark here the end of Khaṇḍa 6. See below, I, 7, 12. The Grantha MSS. (Bu. Wh.) and Haradatta mark the end of the Khaṇḍa after verse 14. See also p. 30, note 1. 12 a दृशवीरं MSS. and H. सहवीरं P. Rv. X, 40, 13. 13 a °द्वृहस्पतिः W. 14 a निर्ऋतस्य W.—षष्ठः खण्डः ॥ Wh. ॥ ६ ॥ Bu. I, 7, 1 a जतृभ्य B. P. जद्भ्य Bu. 1 b विह्रुतं E. W. P.—See TĀ. IV, 20, 1; Rv. VIII, 1, 12; Av. XIV, 2, 47. 2 Wh. and P. give this Mantra in full, the other MSS. give the Pratīka, reading इडामग्न इमं etc.

स्यान्नंस्सूनुस्तनंयो विजावाग्ने सा तें सुमतिर्भूत्वस्मे ॥ २॥
इमं में वरुण ॥३॥
तत्त्वां यामि ॥४॥
त्वं नों अग्ने ॥५॥
स त्वं नों अग्ने ॥६॥
त्वमंग्ने अयासिं ॥७॥
ये गंन्धर्वा अंप्सरसंश्च देवीरेषु वृक्षेषु वानस्पत्येष्वासंते ।
शिवास्ते अस्यै वध्वै भवन्तु मा हिँसिषुर्वहतुमूह्यमानाम् ॥८॥
या ओषंधयो या नद्यो३ यानि धन्वानि ये वना ।
ते त्वां वधु प्रजावंतीं प्र त्वे मुंञ्चन्त्वँहसः ॥९॥
सं कांशयामि वहतुं ब्रह्मणा गृहैरघोरेण चक्षुषा मैत्रेण ।
पर्याणद्धं विश्वरूपं यदस्याँ स्योनं पतिभ्यस्सविता कृणोतु तत् ॥१०॥
आ वामगन्त्सुमतिर्वाजिनीवसू न्यंश्विना हृत्सु कामाँ अयँसत ।
अभूतं गोपा मिथुना शुभस्पती प्रिया अर्यम्णो दुर्यां अशी-
महि ॥११॥

See Rv. III, 1, 23; Ts. IV, 2, 4, 3. 3–7 = I, 4, 12–16. 8a गन्धर्वाप्सरसश्च E. P.—देवीरेषु B. 8b °मूह्यमानाम् Wh. Bu. H. T. °मोह्यमानां B. E. W. P. °मुह्यमानाम् Av. XIV, 2, 9. 9a वनाः E. P. वनं B. 9b त्वावतु E. W. त्वावंतु P.—See Av. XIV, 2, 7. 10 See Av. XIV, 2, 12. 11a °गन्तु° W. E. Wh. Bu.—°र्वाजिनीवसू W. °र्वाजिनीवसु E.—कामाँ MSS. and H. कामा Rv. X, 40, 12.—अयँसता Bu.

अयं नो देवस्सविता बृहस्पतिरिन्द्राग्नी मित्रावरुणा स्वस्तये ।
त्वष्टा विष्णुः प्रजया सँरराणः काम आयातं कामाय त्वा वि मुञ्चतु ॥१२॥

सप्तमः खण्डः ॥७॥

शर्म वर्मेदमा भरास्यै नार्या उपस्तिरे ।
सिनीवालि प्र जायतामियं भगस्य सुमतावसत् ॥१॥
गृहान्भद्रान्त्सुमनसः प्र पद्येऽवीरघ्नी वीरवतस्सुवीरान् ।
इरां वहतो घृतमुक्षमाणास्तेष्वहँ सुमनास्सं विशामि ॥२॥
आगन्गोष्ठं महिषी गोभिरश्वैरायुष्मत्पत्नी प्रजया स्वर्वित् ।
बह्वीं प्रजां जनयन्ती सुरत्नेममग्निँ शतहिमास्सपर्यात् ॥३॥
अयमग्निर्गृहपतिस्सुसँसत्पुष्टिवर्धनः ।
यथा भगस्याभ्यां ददद्रयिं पुष्टिमथो प्रजाम् ॥४॥
प्रजाया आभ्यां प्रजापत इन्द्राग्नी शर्म यच्छतम् ।

12b सप्तमः खण्डः ॥ Wh. ॥७॥ Bu. ॥७॥ सत्येन ता मन्द्रसाने(न्यै E.)कान्नविँश-तिरेकान्नविँशतिः ॥७॥ E. W. B. I, 8, 1a भरा° Wh. Hw. ह्वरा° B. E. W. Bu. Hbd. Hbg. HHg. P. T.—उपस्थिरे W. Bu. Hbd. P. T. 1b गायता° E. P.—सुमता असत् B. E. W. P.—See Av. XIV, 2, 21. 2b वाहतो B. वहन्तो E.—°मुक्षमाणाः MSS. and H. See Introd., p. xvii. 3a °रायुष्मत्पत्नी E. °रायुष्मत्पत्नी B. 3b जनयँन्ती E. B. T. जनयन्तीं Bu. 4b दधद्रयिं B. E. W. P.—पुष्टि° E. W. पुष्टि° B. पुष्टि° by conjecture. 5a प्रजया B pr. m. Bu.

यथैनयोर्न प्रमीयाता उभयोर्जीवतोः प्रजा ॥५॥
तेन भूतेन हविषायमा प्यायतां पुनः ।
जायां यामस्मा आवाक्षुस्तां रसेनाभि वर्धताम् ॥६॥
अभि वर्धतां पयसाभि राष्ट्रेण वर्धताम् ।
रय्या सहस्रपोषसेमौ स्तामनपेक्षितौ ॥७॥
इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
मह्या इन्द्र स्वस्तये ॥८॥
ध्रुवैधि पोष्या मयि मह्यं त्वादाद्बृहस्पतिः ।
मया पत्या प्रजावती सं जीव शरदश्शतम् ॥९॥
त्वष्टा जायामजनयत्त्वष्टास्यै त्वां पतिम् ।
त्वष्टा सहस्रमायूँषि दीर्घमायुः कृणोतु वाम् ॥१०॥
इमं मे वरुण ॥११॥
तत्त्वा यामि ॥१२॥

5 b यथे° W sec. m. Bu.—प्रमीयतासु° B.—प्रजाः B. E. W. Bu. P. T. 6 Av. VI, 78, 1. 7 b रया B. रैय्या W.—स्त्वाम° W. P. त्वाम° E. त्वाम° B.—°नपेचितौ MSS. and H. °नुपचितौ Av. VI, 78, 2. See Introd., p. xvii. 8 a वि योष्टं Wh. Bu. Hw. HHg. T. वि यौष्टं W.=Rv. X, 85, 42; Av. XIV, 1, 22. व्यौष्टं B. E. व्योष्टं P. मा व्योष्टं मा वियोष्टं Hbg. मा व्यौष्टं मा वियोष्टं Hbd. See Whitney, Sanskrit Grammar, §§ 887 a, 894 b. 8 b इन्द्र B. E. W sec. m. इन्द्रं W pr. m. Haradatta explains इन्द्रः. Cf. Rv. VI, 57, 6, and see Introd., p. xxix seq. 9 Cf. Av. XIV, 1, 52. 10 Av. VI, 78, 3. 11–15 = I, 4, 12–16.

त्वं नो अग्ने ॥१३॥

स त्वं नो अग्ने ॥१४॥

त्वमग्ने अयासि ॥१५॥

अष्टमः खण्डः ॥८॥

इह गावः प्र जायध्वमिहाश्वा इह पूरुषाः ।
इहो सहस्रदक्षिणो रायस्पोषो नि षीदतु ॥१॥
सोमेनादित्या बलिनस्सोमेन पृथिवी दृढा ।
अथो नक्षत्राणामेषामुपस्थे सोम आधितः ॥२॥
प्रस्वस्थः प्रेयं प्रजया भुवने शोचेष्ट ॥३॥
इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि ।
एना पत्या तन्वँ१ सँ सृजस्वाथा जीव्री विदथमा वदासि ॥४॥
सुमङ्गलीरियं वधूरिमाँ समेत पश्यत ।
सौभाग्यमस्यै दत्त्वायाथास्तं वि परेतन ॥५॥
ध्रुवक्षितिर्ध्रुवयोनिर्ध्रुवमसि ध्रुवतः स्थितम् ।

15 अष्टमः खण्डः ॥ Wh. ॥८॥ Bu. ॥८॥ शर्म वर्मैकविँशतिः ॥ ८ ॥ E. W. B. I, 9, 1a ॰श्वा इह E.—पुरुषाः Bu. P.—See Av. XX, 127, 12, and Introd., p. xvii seq. 1b षीदति P. 2 See Rv. X, 85, 2. 3 प्रस्वस्थः B. E. प्रस्वस्थ W. प्रस्वस्थः Bu. Wh. P. T. प्रस्वः स्थः H. See Introd., p. xviii seq.—प्रेयं E. 4 See Rv. X, 85, 27. 5a संमेत W. 5b परेतना Bu.—Rv. X, 85, 33. 6a ध्रुवतंस्थितं B.

त्वं नक्षत्राणां मेथ्यसि स मा पाहि पृतन्यतः ॥ ६ ॥
सप्तर्षयः प्रथमां कृत्तिकानामरुन्धतीं यद्ध्रुवतां ह निन्युः ।
षट् कृत्तिका मुख्ययोगं वहन्तीयमस्माकमेधत्वष्टमी ॥ ७ ॥
सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सनिं मेधामयासिषम् ॥ ८ ॥
उद्दीप्यस्व जातवेदोऽपघ्नन्निर्ऋतिं मम ।
पशूँश्च मह्यमा वह जीवनं च दिशो दिश ॥ ९ ॥
मा नो हिँसीज्जातवेदो गामश्वं पुरुषं जगत् ।
अबिभ्रदग्न आ गहि श्रिया मा परि पातय ॥ १० ॥

नवमः खण्डः ॥ ९ ॥

6b मेथ्यसि B. P. मेथ्यसि मेथी Hbg. मेथि । असि मेथी Hbd. मेध्यसि E. T. मेभ्यसि W. मेद्ध्यसि Wh. Bu. मेद्ध्यसि मेधी Hw. See I, 1, 10. 7a सप्तर्षयः W. सप्तर्षयः E. सप्त ऋषयः B. P. T. सप्तर्षयः Wh. Bu.—°मरुन्धती W. Bu.—यध्रु° B pr. m. W. E. Bu. P. ये ध्रु° Hir. I, 22, 14. Bhār. I, 18. Baudh. I, 8.—नन्युः Bu. P. 7b षट् क्रत्तिका मुख्ययोगं वहन्तियम° E. षड्कृतिका मुख्ययोगं वहंतीयम° W. षट् क्रति- (त्ति sec. m.) का मुख्ययोगं वहंतीयम° B. Haradatta supports the reading adopted in our text. But it is not impossible that the original reading was षट्कृत्तिकामुख्ययोगं वहन्तीयम°. Baudh. I, 8 has षट् कृत्तिकानां मुख्ययोगं वहतीयमस्माकमेधत्वष्टमी त्वरुन्धती. Bhār. I, 18 agrees with Hir. I, 22, 14. 8b सनिं B. Ṛv. I, 18, 6. सनिं W. E. TĀ. X, 1, 4. 9a ममा Bu. 9b दिशो दिशा Bu. 10b पातया Bu.—Mantras 8–10 occur TĀ. X, 1, 4 seq.—नवमः खण्ड: Wh. ॥ ९ ॥ Bu. ॥ ९ ॥ इह गाव एकान्नविँशतिः ॥ ९ ॥ W. E. B.

उदीर्ष्वातो विश्वावसो नमसेडामहे त्वा ।
अन्यामिच्छ प्रफर्व्यं१ सं जायां पत्या सृज ॥१॥
उदीर्ष्वातः पतिवति ह्ये३षा विश्वावसुं नमसा गीर्भिरीट्टे ।
अन्यामिच्छ पितृषदं विक्तां स ते भागो जनुषा तस्य विद्धि ॥२॥

अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकामः प्र पद्ये यास्यां पतिघ्नी तनूः प्रजाघ्नी पशुघ्नी लक्ष्मिघ्नी जारघ्नीमस्यै तां कृणोमि स्वाहा ॥३॥

वायो प्रायश्चित्ते .... ॥४॥

आदित्य प्रायश्चित्ते .... ॥५॥

प्रजापते प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकामः प्र पद्ये यास्यां पतिघ्नी तनूः प्रजाघ्नी पशुघ्नी लक्ष्मिघ्नी जारघ्नीमस्यै तां कृणोमि स्वाहा ॥६॥

I, 10, 1 b प्रभर्व्यं Wh. Hw. प्रभर्व्यं Baudh. I, 10. प्रफर्व्यं B sec. m. W. E. Hbg. Hbd. T. Rv. X, 85, 22. प्रपर्व्यं B pr. m. प्रफर्व्यं Bu.—सृजा Bu. 2 a पतिवति ह्येषा B. Wh. H. T. पतिवती ह्येषा E. P. पतिवतीह्येषा W. पतिवतीः ह्येषा Bu.—विश्वावसुं नमसा E pr. m. °वसुन्नमसा Wh. Hw sec. m. °वसून्नमसा Bu. °वसुर्नमसा E sec. m. W. B. °वसुर्न्नमसा Hw pr. m. विश्वावसुं त्वां नमसा Hbd. विश्वावसु त्वां न° Hbg. °वसुन्त्वा न° HHg. The difference between न्न and र्न is very slight in Grantha.—°रीट्टे MSS. and H. See Introd., p. xix. 2 b °षदं विक्तां Wh. Hw. °षदं व्यक्तां E. W. Rv. X, 85, 21. °षदं व्यक्तां B. °षदं व्यक्तां Bu. Hbd. Hbg. HHg. P. T. 3 लक्ष्मघ्नी W. T. लक्ष्म्यघ्नी P. 4–5 वायो प्रायश्चित्त आदित्य (आदित्य E.) प्रायश्चित्ते MSS. मध्यमयोश्च त्वं देवानामित्यनुषङ्गः H. 6 लक्ष्मघ्नी W.—Abridged in Bu. to प्रजापते प्रायश्चित्ते त्वं देवानां + हा.

प्रसवश्चोपयामश्च काटश्चार्णवश्च धर्णसिश्च द्रविणं च भगश्चा- न्तरिक्षं च सिन्धुश्च समुद्रश्च सरस्वाँश्च विश्वव्यचाश्च ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्म स्वाहा ॥७॥

मधुश्च माधवश्च शुक्रश्च शुचिश्च नभश्च नभस्यश्चेषश्चोर्जश्च सहश्च सहस्यश्च तपश्च तपस्यश्च ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्म स्वाहा ॥८॥

चित्तं च चित्तिश्चाकूतं चाकूतिश्चाधीतं चाधीतिश्च विज्ञातं च विज्ञानं च नाम च क्रतुश्च दर्शश्च पूर्णमासश्च ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्म स्वाहा ॥९॥

भू स्वाहा भुव स्वाहा सुव स्वाहोँ स्वाहा ॥१०॥११॥१२॥१३॥

दशमः खण्डः ॥१०॥

अपश्यं त्वा मनसा चेकितानं तपसो जातं तपसो विभूतम् ।

7 °श्च काटश्चा° E. W.—धर्णसश्च Wh.—समुद्रश्च E.—°व्यचाँश्च W. P.—दध्म W. P. T. दध्नः B pr. m. दध्मः B sec. m. दझ्म Wh. Bu.—Cf. Maitr. S. III, 12, 12. 8 दध्नः B pr. m. दध्मः B sec. m. दझ्म Wh. दध्म P. T. ते यं+हा, abridged, in Bu.—See Ts. I, 4, 14. 9 °श्चाकुतं चाकुतिश्च Wh. Hw.—°श्च ॥ धीतं चाधितिश्च E. आधीतं चाधीतिश्च omitted in Wh. See Ts. III, 4, 4, 1.—दझ्म Wh. दध्म P. T. दध्नः B. ते यं+हा, abridged, in Bu. 10 भूस्वाहा E. 11 भुवस्वाहा Wh. Bu. 12-13 सुवसाहोँ स्वाहा E. सुवस्वाहों स्वाहा Wh. P. सुवस्वाहा हों स्वाहा Bu.—दशमः खण्डः ॥ Wh. ॥१०॥ Bu. ॥ उदीर्ष्वातः पञ्चदश ॥१०॥ E. ॥ उदीर्ष्वातः पंच ॥१५॥ W. ॥१०॥ उदीर्ष्वातो दश ॥१०॥ B. I, 11, 1 Rv. X, 183, 1.

इह प्रजामिह रयिँ रराणः प्र जायस्व प्रजया पुत्रकाम ॥१॥
अपश्यं त्वा मनसा दीध्यानाँ स्वायां तनूँ ऋत्विये नाधमानाम् ।
उप मामुच्चा युवतिर्बभूयाः प्र जायस्व प्रजया पुत्रकामे ॥२॥
समञ्जन्तु विश्वे देवास्समापो हृदयानि नौ ।
सं मातरिश्वा सं धाता समु देष्ट्री दिदेष्टु नौ ॥३॥
प्रजापते तन्वं मे जुषस्व त्वष्टर्देवेभिस्सहसाम इन्द्र ।
विश्वैर्देवै रातिभिस्सँरराणः पुँसां बहूनां मातरं स्याम ॥४॥
आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्त्वर्यमा ।
अदुर्मङ्गलीः पतिलोकमा विश शं न एधि द्विपदे शं चतुष्पदे ॥५॥
तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या३ वपन्ति ।
या न ऊरू उशती विस्रयाते यस्यामुशन्तः प्रहरेम शेपम् ॥६॥

2a तनूँ B. E. Wh. Bu. H. तनुँ W. तनु P. तनू Rv. X, 183, 2. तनूर्त्विये T. See Introd., p. xix.—ऋत्विये E. W. ऋत्व्ये Wh. Hw.—नाधमानां B. E. W. P. T. Rv. l. c. In Bu. ध् and थ् not distinguishable, see I, 1, 10 note. 2b उपमामु° E.—°र्बुभूयाः Wh. उप बुभूयाः अनुभूयाः Hw. उपभूयाः अनुभूयाः Hbd. Hbg. 3b दिदेष्टु Wh. Bu. H. T. दिदेष्टि E. W. B. दधातु Rv. X, 85, 47. 4a त्वष्टु° E. W. P.—सह साम B. E. W. सहसाम H. See Introd., p. xx. 4b °र्वैरातिभिः W sec. m. °र्वैररातिभिः B. T. °र्वैररा° or °र्वैर्रा° Wh.—बंऊनां W. बंऊलाक्तां E. 5b शं नो भव B. E. Rv. X, 85, 43. 6a °मैरयस्व Wh. Hw. 6b विस्रयातै Wh. Bu. T. H. Hir. I, 20, 2. विस्रयाति E. B. विश्रयाति W sec. m. Rv. X, 85, 37. विश्रते P. विश्रयाति Av. XIV, 2, 38. विश्रयंता probably W pr. m. विश्रयातै Baudh. I, 12. See Introd., p. xvi.—प्रहरेम Wh. Bu. T. H. Hir. l. c. प्रहराम B. E. W. P. Rv. l. c.—In all the MSS. of the text except Wh., the 11th Khaṇḍa ends here: ॥ ११ ॥ Bu. ॥ ११ ॥

आ रोहोरुमुप बर्हस्व बाहुं परि ष्वजस्व जायाँ सुमनस्यमानः ।
तस्याँ पुष्यतं मिथुनौ सयोनी बह्वीं प्रजां जनयन्तौ सरेतसा ॥७॥
आर्द्रयारण्या यत्रामन्थत्पुरुषं पुरुषेण शक्रः ।
तदेतौ मिथुनौ सयोनी प्रजयामृतेनेह गच्छतम् ॥८॥
अहं गर्भमदधामोषधीष्वहं विश्वेषु भुवनेष्वन्तः ।
अहं प्रजा अजनयं पितॄणामहं जनिभ्यो अपरीषु पुत्रान् ॥९॥
पुत्रिणेमा कुमारिणा विश्वमायुर्व्यश्नुतम् ।
उभा हिरण्यपेशसा ॥१०॥
वीतिहोत्रा कृतद्वसू दशस्यन्तामृताय कम् ।
शमूधो रोमशँ हथो देवेषु कृणुतो दुवः ॥११॥

एकादशः खण्डः ॥११॥

अपश्यं त्वा द्वादश ॥११॥ B. अपश्यं त्वा द्वादश ॥११॥ E. ॥११॥ अपश्यं त्वा द्वादश ॥१२॥ W. In T. also vv. 7–11 form a separate Khaṇḍa. But see Introd., p. xxxiii. 7a See Av. XIV, 2, 39. 7b पुष्यतं मिथुनौ W.—सरेतसा Wh. Bu. Hw. HHg. T. सरेतसा सरेतसौ Hbd. Hhg. सरेतसौ B. E. W. 9a गर्भमदधा° W. 9b अजनयं पितृ° W. T. अजनयं पितृ° B. अनयन्पितृ° E. अनयन्पितृ° corrected to अजनयन्पितृ° Wh. अजनयत् पितृ° Bu. पितृणां - - - अजनयम् जनयामि Hw. HHg. पितृणां - - - अजनयन् जनयामि Hbd. पितृणां - - - अजनयं जनयामि Hbg. अजनयं पृथिव्या° Rv. X, 183, 3.—जनिभ्यो Wh. Bu. T. H. Rv. l. c. जरिभ्यो B. W. जरीभ्यो E. 10a पुत्रिणेमा and °र्व्यश्नुतम् MSS. and H. See Rv. VIII, 31, 8. 11a दशस्यंत्वा° E. W. दशस्यंत्वा° B. दशस्यन्त्वा° Wh. Bu. H. See Rv. VIII, 31, 9, and Introd., p. xx. 11b शमू° MSS. and H.—हथो W. E. Wh. Bu. H. हतो B. Rv. l. c.—क्षणुतो W. क्षणुतो B.—एकादशः खण्डः Wh. ॥१२॥ Bu. ॥१२॥ आ रोहोरुं नव ॥१२॥ W. E. B.

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिँशतु ।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥१॥
गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति ।
गर्भं ते अश्विनौ देवावा धत्तां पुष्करस्रजा ॥२॥
हिरण्ययी अरणी यं निर्मन्थतो अश्विना ।
तं ते गर्भं हवामहे दशमे मासि सूतवे ॥३॥
यथेयं पृथिवी मही तिष्ठन्ती गर्भमादधे ।
एवं त्वं गर्भमा धत्स्व दशमे मासि सूतवे ॥४॥
यथा पृथिव्यग्निगर्भा द्यौर्यथेन्द्रेण गर्भिणी ।
वायुर्यथा दिशां गर्भ एवं गर्भं दधातु ते ॥५॥
विष्णो श्रेष्ठेन रूपेणास्यां नार्यां गवीन्याम् ।
पुमाँसं गर्भमा धेहि दशमे मासि सूतवे ॥६॥
नेजमेष परा पत सुपुत्रः पुनरा पत ।

I, 12, 2b पुष्करस्रजौ Bu.—Mantras 1–3 = Rv. X, 184. 4a तिष्ठंती गर्भमादधे (without accents) B.—See Rv. Khila 30, 2; Av. V, 25, 2; VI, 17, 1. 4b एवन्तं Bu. एवं तं W. P. एवं तं E. Rv. l. c. 5b दधामि Bu. Hw. HIIg. T. Hir. I, 25, 1. See Bṛh. Up. VI, 4, 21. 6a विष्णो W. B sec. m. Wh. Bu. T. P. विष्णोः B pr. m. E. Rv. Khila 30, 3. In the Grantha MSS. Visarga before a sibilant with a following consonant is, as a rule, dropped, hence there is no difference in writing the vocative विष्णो and the genitive विष्णोः in our case. Haradatta explains it as a vocative: हे विष्णो. See also Av. V, 25, 10–13.—गवीन्यां E. W. 6b धत्स्व P. 7a नैजमेष Bu.—सपुत्रः Wh. W. Hbg. T.—पता Bu.—See Rv. Khila 30, 1.

अस्यै मे पुत्रकामायै गर्भमा धेहि यः पुमान् ॥७॥
व्यस्य योनिं प्रति रेतो गृहाण पुमान्पुत्रो धीयतां गर्भो अन्तः ।
तं माता दश मासो बिभर्तु स जायतां वीरतमः स्वानाम् ॥८॥
आ ते गर्भो योनिमेतु पुमान्बाण इवेषुधिम् ।
आ वीरो जायतां पुत्रस्ते दशमास्यः ॥९॥

द्वादशः खण्डः ॥१२॥

करोमि ते प्राजापत्यमा गर्भो योनिमेतु ते ।
अनूनः पूर्णो जायतामश्लोणोऽपिशाचधीतः ॥१॥
पुमाँस्ते पुत्रो नारि तं पुमाननु जायताम् ।
तानि भद्राणि बीजान्यृषभा जनयन्तु नौ ॥२॥
यानि भद्राणि बीजान्यृषभा जनयन्ति नः ।
तैस्त्वं पुत्रान्विन्दस्व सा प्रसूर्धेनुका भव ॥३॥

7b मे B. E. W. 8a योनिं पतिरेतो गृहाण E. W. P. योनिं पतिरेतो गृहाण B. योनिं प्रति रेतो गृहाण Wh. Bu. T. H. See Hir. I, 25, 1; Śāṅkh. I, 19, 6.—गर्भे E. Bu. T. 8b दशमासो W. E.—बिभर्ति B. E. T. P.—वीरवतः E. 9a पुमान्बाण इवे° E. W. Av. III, 23, 2. 9b वीरो MSS. वीरोऽत्र Av. l. c. Hir. l. c. Śāṅkh. l. c.—द्वादशः खण्डः ॥ Wh. ॥१३॥ B. W. E. Bu. I, 13, 1a See Av. III, 23, 5a. 1b जायतांम° E. जायताम° W.—°श्रोणो W. °सोणो Bu.—°धौतः Bu. 2a See Av. III, 23, 3a.—नारि तं E. नारितुं W. 2b यानि E.—जनयन्ति नः E. See Av. III, 23, 4a. 3a तानि E.—जनयन्ति नः, the accents by correction. जनयन्ति नौ E. जनयन्ति नः W. जनयंति नः B. जनयन्ति च Av. III, 23, 4. 3b °र्धेनुका भव B. E. W. °र्धेनुका भव Av. l. c.

कामप्रमृध्यतां मह्यमपराजितमेव मे ।
यं कामं कामये देव तं मे वायो समर्धय ॥४॥
अनुहवं परिहवं परीवादं परिक्षपम् ।
दुस्वप्नं दुरुदितं तद्द्विषद्भ्यो दिशाम्यहम् ॥५॥
अनुहूतं परिहूतँ शकुनैर्यदशाकुनम् ।
मृगस्य सृतमक्ष्णया तद्द्विषद्भ्यो दिशाम्यहम् ॥६॥
आराते अग्निरस्त्वारात्परशुरस्तु ते ।
निवाते त्वाभि वर्षतु स्वस्ति तेऽस्तु वनस्पते स्वस्ति मेऽस्तु
वनस्पते ॥७॥
नमश्शकृत्सदे रुद्राय नमो रुद्राय शकृत्सदे ।
गोष्ठमसि नमस्ते अस्तु मा मा हिँसीः ॥८॥
सिगसि नसि वज्रो नमस्ते अस्तु मा मा हिँसीः ॥९॥

4a कामप्रमृद्ध्यतां Wh. T. H. कामप्रमृध्यतां B pr. m. कामः प्रबुध्यतां B sec. m. कामः समृध्यतां E. W. कामस्समृद्ध्यतां Bu. 4b यं कामं E.—समर्द्धया Bu. 5a परीवादं Wh. Hw. Hbd. T. P. परिवादं B. E. W. Hbg. HHg. Av. XIX, 8, 4a.—परिचपं Bu. H. T. P. परिचिपं E. B. परिचिमं W. परिचवम् Wh. Av. l. c. 6a अनूह्नतं Bu.—पुरुह्नतँ B.—शकुनैर्यदशाकुनं B. शकुनैर्यदशाकुनं W. शकुनैर्यद्-शाकुनं E. शकुनैर्य्यद॰ Bu. शकुनैर्य्यद॰ Wh. 6b स्रुतमक्ष्णया E. Hbd. Hbg. HHg. P. (In Hw. the commentary on this verse is missing.) श्रुतमक्ष्णया W. स्रुत॰ T. शृतमक्ष्णया B. स्रगमक्ष्णया Bu. Wh. See Hir. I, 16, 17. 9 शिगसि W. शुगसि B.—नसि (for नासि H.) MSS., also Hir. I, 16, 3. See Pār. III, 15, 17, and Introd., p. xxvii.

उद्गातेव शकुने साम गायसि ब्रह्मपुत्र इव सवनेषु शंससि ।
स्वस्ति नश्शकुने अस्तु प्रति नस्सुमना भव ॥१०॥

त्रयोदशः खण्डः ॥१३॥

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातस्सोममुत रुद्रं हुवेम ॥१॥
प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्ता ।
आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥२॥
भग प्रणेतर्भग सत्यराधो भगेमां धियमुदव ददन्नः ।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥३॥
उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।
उतोदिता मघवन्सूर्यस्य वयं देवानां सुमतौ स्याम ॥४॥
भग एव भगवां अस्तु देवास्तेन वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीमि स नो भग पुरएता भवेह ॥५॥

10a उद्गातिव शकुने E. उद्गातेव शकुने W. See Rv. II, 43, 2a. 10b शकुने E. W.—त्रयोदशः खण्डः Wh. ॥१४॥ Bu. ॥१४॥ विष्णुर्योनिं करोमि तेष्टादशाष्टादश ॥१४॥ E. W. B. I, 14 This Khaṇḍa corresponds to Rv. VII, 41; TBr. II, 5, 5, 1 seq.; 8, 9, 7–9. 2b आद्र° Bu. 3a °मुदव B. W. Wh. T. TBr. II, 5, 5, 1; 8, 9, 8. °मुतव Bu. °मुदवा E. P. Rv. VII, 41, 3. 5b इज्जोहवीमि MSS. and H., like TBr. II, 5, 5, 2; 8, 9, 9. °हवीति P. Rv. VII, 41, 5. See A. Ludwig, Über die Kritik des Ṛgveda-Textes, Prag 1889, §§ 35 and 37.

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिन आ वहन्तु ॥६॥
अश्वावतीर्गोमतीर्न उषासो वीरवतीस्सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीना यूयं पात स्वस्तिभिस्सदा नः ॥७॥

चतुर्दशः खण्डः ॥१४॥

इमां खनाम्योषधीं वीरुधं बलवत्तमाम् ।
यया सपत्नीं बाधते यया संविन्दते पतिम् ॥१॥
उत्तानपर्णे सुभगे सहमाने सहस्वति ।
सपत्नीं मे परा धम पतिं मे केवलं कृधि ॥२॥
उत्तराहमुत्तर उत्तरेदुत्तराभ्यः ।
अथा सपत्नी या ममाधरा साधराभ्यः ॥३॥
नह्यस्यै नाम गृभ्णामि नो अस्मिन्रमते जने ।
परामेव परावतं सपत्नीं नाशयामसि ॥४॥

6a नमन्ता Bu. 7b प्रपीना B.W.Wh.Bu.T.H.TBr. II, 8, 9, 9. प्रपीता E.P. Rv.VII, 41, 7.—चतुर्दशः खण्डः ॥ Wh. ॥१५॥ Bu. ॥१५॥ प्रातरग्निं चतुर्दश ॥१५॥ E.W.B. I, 15 This Khaṇḍa corresponds to Rv. X, 145. 1a °म्योषधीं B.W.Wh. Hw.Hbd.Hbg.HHg.T.P. °म्योषधिं E.Bu.Rv.X, 145, 1. In the Grantha MSS., however, especially in Bu., it is often impossible to distinguish the long i from the short i. 2 उत्तानपर्णे E.W. — Rv. has देवजूते (so also P.) for सहमाने and कुरु for कृधि. 4a नह्यस्यै B. न ह्यस्यै E.W. न व्यस्यै Bu. नह्यस्यै Wh.H.T. नह्यस्या P. Rv.— गृभ्णामि W. गृह्णामि Wh. 4b Rv. has गमयामसि for नाशयामसि.

अहमस्मि सहमानाथ त्वमसि सासहिः ।
उभे सहस्वती भूत्वा सपत्नीं मे सहावहै ॥५॥
उप तेऽधाँ सहमानामभि त्वाधाँ सहीयसा ।
मामनु प्र ते मनो वत्सं गौरिव धावतु पथा वारिव धावतु ॥६॥

पञ्चदशः खण्डः ॥१५॥

उदसौ सूर्यो अगादुदयं मामको भगः ।
अहं तद्विद्वला पतिमभ्यसाक्षि विषासहिः ॥१॥
अहं केतुरहं मूर्धा अहमुग्रा विवाचनी ।
ममेदनु क्रतुं पतिस्सेहानाया उवाचरेत् ॥२॥
मम पुत्राश्शत्रुहणोऽथो मे दुहिता विराट् ।
उताहमस्मि संजया पत्युर्मे श्लोक उत्तमः ॥३॥
येनेन्द्रो हविषा कृत्व्यभवद्द्युम्न्युत्तमः ।

5b भूत्वा MSS. भूत्वी P. Rv. 6b धावत् (*bis*) T.—पञ्चदशः खण्डः Wh. ॥१६॥ W in marg. E. B. Bu. I, 16 This Khaṇḍa corresponds to Rv. X, 159. 1b तद्विद्वला E. तद्विजला Bu. W. has तद्वि (एतद्वि° pr. m.) द्वलापतिमभ्यसाचि विषासहिः, placing, by mistake, these words after वारिव धावतु in I, 15, 6. 2a मूर्धा अहमुग्रा B.W. मूर्द्धा अहमुग्रा E. मूर्द्धाहमुग्रा Wh. Bu. P. Rv. मूर्द्धाऽह° T. 2b ममेदनु W. ममैतदनु Wh. ममेत् (corrected to ममेतत्) ममेव Hbd. ममैतत् (by correction) ममैव Hbg. ममैतत् Hw.—उवाचरेत् MSS. and H. for उपाचरेत् P. Rv., see Introd., p. xxi. 3b उताहमस्मि संजया पत्युर्मे श्लोक W.—पत्युः MSS. and H. for पत्यौ P. Rv. 4a कृत्व (त्व्य B sec. m.) भवद्दिव्यु° B. Wh. Bu. T. H. कृत्त्वभवद्दिव्यु° W. कृत्व्यभवद्दिव्यु° E. कृत्व्यभवद्द्युम्न्यु° Rv. कृत्व्यभवद्द्युम्न्यु° P.

अहं तद॑क्रि दे॒वा अ॒सप॒त्ना कि॒लाभ॑वम् ॥४॥
अ॒स॒प॒त्ना स॑पत्नि॒घ्नी जय॑न्त्यभि॒भूव॑री ।
आवि॑त्सि॒ सर्वा॑साँ॒ राधो॒ वर्चो॒ अस्थे॑यसामिव ॥५॥
सम॑जैषमि॒मा अ॒हँ स॒पत्नी॑रभि॒भूव॑रीः ।
यथा॒हम॒स्य वी॒रस्य॑ वि॒राजा॑मि॒ धन॑स्य च ॥६॥

षोडशः खण्डः ॥१६॥

अ॒क्षीभ्यां॑ ते॒ नासि॑काभ्यां॒ कर्णा॑भ्यां॒ चुबु॑का॒दधि॑ ।
यक्ष्मँ॑ शीर्ष॒ण्यँ॑ म॒स्तिष्का॑ज्जि॒ह्वाया॒ वि वृ॑हामि ते ॥१॥
ग्री॒वाभ्य॑स्त उ॒ष्णिहा॑भ्यः॒ कीक॑साभ्योऽनू॒क्या॑त् ।

4 b तदक्रिर्देवासपत्ना Wh. Hw. The corrupt readings of Hbd. (तज्ञविरिति करोति), Hbg. (तज्ञविरत्ति करोति), and HHg. (नज्ञरविरक्रि) point to तदक्रि. Hbd. Hbg. HHg. also have हे देवाः. See Introd., p. xxii.—°भवं B. W. Wh. Bu. H. °भुवं E. T. Rv. °भुवन् P. 5 a संपत्नि॒घ्नी MSS. and H. संपत्न॒घ्नी P. Rv.—जनन्त्य° Bu.—°भूवरीः B pr. m. W. T. P. 5 b आवि॑त्सि॒ सर्वा॑साँ॒ (सर्वा॑साँ W.) राधो॒ वर्चो॒ B. W. Wh. Bu. H. P. T. आवृ॑क्षम॒न्यासां॒ वर्चो॒ राधो॒ Rv.—अस्थैय° W.—In E. 5 b and 6 a are missing. 6 a °भि॒भूव॑रीः MSS. and H. for °भि॒भूव॑री, see Introd., p. xxii. 6 b °मस्य B sec. m. W.—वरस्य वीरा° B.—वि॒राजा॑मि॒ धन॑स्य च MSS. वि॒राजा॑नि॒ जन॑स्य च Rv. P.—षोडशः खण्डः ॥ Wh. ॥१७॥ Bu. ॥१७॥ इमां खनाम्युदसौ सूर्यो॒ द्वाद॑श द्वाद॑श ॥१७॥ E. W. B. I, 17, 1–6 correspond to Rv. X, 163. See also Rv.-MS., fol. 10. 1 a चुबु॑का॒° B. E. Bu. चुबु॑का॒° W. चिबुका° Wh. कुबु॑का॒° Rv. The word is not repeated by Haradatta. 1 b–6 b Bu. reads पृहामि for वृहामि. 2 a °भ्योनूक्यात् W. B. Wh. Bu. T. °भ्यो अनूक्यात् E. Rv.

यक्ष्मँ दोषण्य१मँसाभ्यां बाहुभ्यां वि वृहामि ते ॥२॥
आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोर्हृदयादधि ।
यक्ष्मं मतस्नाभ्यां यक्नः प्लाशिभ्यो वि वृहामि ते ॥३॥
ऊरुभ्यां तेऽष्ठीवद्भ्यां जङ्घाभ्यां प्रपदाभ्याम् ।
यक्ष्मँ श्रोणीभ्यां भासदाद्धूँसंसो वि वृहामि ते ॥४॥
मेहनाद्वलंकरणाल्लोमभ्यस्ते नखेभ्यः ।
यक्ष्मँ सर्वस्मादात्मनस्तमिमं वि वृहामि ते ॥५॥
अङ्गादङ्गाल्लोम्नोलोम्नो जातं पर्वणिपर्वणि ।
यक्ष्मँ सर्वस्मादात्मनस्तमिमं वि वृहामि ते ॥६॥
परा देहि शाबल्यँ ब्रह्मभ्यो वि भजा वसु ।
कृत्यैषा पद्वती भूत्वा जाया विशते पतिम् ॥७॥
अश्लीला तनूर्भवति रुशती पापयामुया ।
पतिर्यद्वध्वे३ वाससा स्वमङ्गमभिधित्सति ॥८॥

4a तेष्ठीवद्भ्यां B. Wh. Bu. P. ते अष्ठी° E. W. Rv.—जंघाभ्यां W. B. Wh. Bu. H. जघाभ्यां E. पार्ष्णिभ्यां Rv. 4b श्रोणीभ्यां B. Wh. T. H. श्रोणीभ्यां W. श्रोणिभ्यां E. Rv. In Bu. it may be read श्रोणि° or श्रोणी°.—भासदाध्वँसंसो E. P. भासदाद्धूँ-ससो W. भाससाध्वँसंसो B. भासदाद्भूंससो Bu. Wh. H. भासदाद्भ्रंसंसो Rv.—In B. verse 4 precedes verse 3. 5a °द्वलंकार° MSS. and H. °द्वनंकार° Rv. 5b and 6b °स्तमिमं B. W. Wh. Bu. T. H. °स्तमिदं E. Rv. 7a शाबल्यं Wh. Bu. T. H. शाबुल्यं B. E. शावृल्यं W. शामुल्यं Rv. X, 85, 29. 7b भूत्वा MSS. भूत्व्या Rv. l. c. 8a अश्लीला MSS. अश्रीरा Rv. X, 85, 30.—तनूर्भव Wh. Bu. 8b °वृध्वै MSS. वध्वे वध्वाः H. °वृध्वो३ Rv. l. c.—°धित्सति E. B. Wh. Bu. H. °थित्सति W.

क्रूरमेतत्कटुकमेतदपाष्ठवद्विषवन्नैतदत्तवे ।
सूर्यां यः प्रत्यक्षं विद्यात्स एतत्प्रति गृह्णीयात् ॥९॥
आशसनं विशसनमथो अधिविचर्तनम् ।
सूर्यायाः पश्य रूपाणि तानि ब्रह्मोत शँसति ॥१०॥

सप्तदशः खण्डः ॥१७॥

अक्षीभ्यां ते ॥ उदसौ ॥ इमां खनामि ॥ प्रातरग्निम् ॥ करोमि ते ॥ विष्णुर्योनिम् ॥ अपश्यं त्वा ॥ उदीर्ष्वातः ॥ इह गावः ॥ शर्म वर्म ॥ यदृते चित् ॥ सत्येन ॥ आ तिष्ठेमम् ॥ सोमाय ॥ सोमः प्रथमः ॥ हिरण्यवर्णाः ॥[1] प्र सु ग्मन्ता ॥ तानि ब्रह्मोत शँसति ॥[2]

॥ इति प्रथमः प्रश्नस्समाप्तः ॥[3]

°धित्सते Rv. l. c. 9a °पाष्ठु° B.—°त्तवै Bu. Hw. 9b विन्द्यात्स E.—Cf. Rv. X, 85, 34. 10a °विचर्त्तनम् Wh. Bu. H. °विवर्तनं B. W. °विकर्त्तनं E. Rv. X, 85, 35. Haradatta seems to explain °थो अधि विचर्तनं. 10b ब्रह्मोत शँसति B. E. Wh. H. ब्रह्मोथ शँ° W. ब्रह्मोद शं° Bu. ब्रह्मा तु शुंधति Rv. l. c.— सप्तदशः खण्डः Wh. ॥१८॥ अक्षीभ्यां ते विँशतिः ॥१८॥ E. W. B. ॥१८॥ अक्षी ग्रीवा आन्त्रे ऊरू मेहनादंगादंगात्परा देहि सप्त ॥ Bu. T. [1] So according to Wh., except that इह गावः is left out. In E. this list of Khaṇḍa beginnings is omitted. B. W. Bu. have अक्षीभ्यां ते नासिकाभ्यां ॥ उदसौ सूर्यो अगात् (सूर्योगात् Bu.) ॥ इमां खनाम्योषधीं (°खनांभ्योष° W. °खनांभ्योष° B pr. m. °खनाम्योषं° B sec. m.) ॥ प्रातरग्निं ॥ करोमि ते प्राजापत्यं ॥ विष्णुर्योनिं कल्पयतु ॥ आ रोहोरुं (रोरूरुं Bu.) ॥ अपश्यं त्वा मनसा चेकितानं (W. has only अपश्यं त्वा) ॥ उदीर्ष्वातो विश्वावसो ॥ इह गावः प्र जायध्वं ॥ शर्म वर्मेदमा हर ॥ ता मंदसाना मनुषो दुरोणे (Bu. has य ऋते चिदभिश्रिषः instead of it) ॥ सत्येनोत्तभिता भूमिः ॥ आ तिष्ठेममश्मानं ॥ सोमाय जनिविदे स्वाहा ॥ सोमः प्रथमो विविदे (Bu. adds गन्धर्वः) ॥ हिरण्यवर्णाः शुचयः पावकाः ॥ [2] प्र सु ग्मंता

॥ श्रीगणेशाय नमः ॥ हरिः ओँ ॥

उष्णेन वायवुदकेनेह्यदितिः केशान्वपतु ॥१॥
आप उन्दन्तु जीवसे दीर्घायुत्वाय वर्चसे।
ज्योक्‌ सूर्यं दृशे ॥२॥
येनावपत्सविता क्षुरेण सोमस्य राज्ञो वरुणस्य विद्वान्।
तेन ब्रह्माणो वपतेदमस्यायुष्माञ्जरदष्टिर्यथासदयमसौ ॥३॥
येन पूषा बृहस्पतेरग्नेरिन्द्रस्य चायुषेऽवपत्।
तेनास्यायुषे वप सौश्लोक्याय स्वस्तये ॥४॥

धियसानस्य सचणि W. प्र सु ग्मंता धियसानस्य सचणि ॥ ९२ ॥ हरिः ओँ ॥ B. प्र सु ग्मन्ता धियसानस्य सचिणि। प्र सु ग्मन्ता सोमसत्वेन शर्म वर्म्मेदमुदीर्ध्वापश्यग्ला-रोहत विष्णुर्योनिं प्रातरग्निमिमां खनामच्चिभ्यामेकादशा ॥ प्र सु ग्मन्ता तानि ब्रह्मेत शंसति ॥ Bu. [3] इति मंत्रप्रश्ने प्रथमप्रश्नः समाप्तः B. इति श्रीमंत्रप्रश्ने कांडे प्रथमः प्रश्नः ॥१॥ W. इति प्रथमपाढा समाप्तः ॥ E. Deest in Bu. Wh. As to T. see Introd., p. xiii.

II, 1, 1 See Av. VI, 68, 1; Pār. II, 1, 6; Āśv. I, 17, 6 seq.; MBr. I, 6, 1. 2a उदंतु B.—See Ts. I, 2, 1, 1; Av. VI, 68, 2; Śāṅkh. I, 28, 9; Pār. II, 1, 9; Āśv. I, 17, 7; MBr. I, 6, 2. 2b See Rv. I, 23, 21. 3b °सदयमसौ E.—See TBr. II, 7, 17, 2; Av. VI, 68, 3; VIII, 5, 21b; Āśv. I, 17, 10. 4a चायुषेवपत् B.—Cf. MBr. I, 6, 7; Āśv. I, 17, 12.

येन भूयश्चरात्ययं ज्योक्च पश्याति सूर्यम् ।
तेनास्यायुषे वप सौश्लोक्याय स्वस्तये ॥५॥
येन पूषा बृहस्पतेरग्नेरिन्द्रस्य चायुषेऽवपत् ।
तेन ते वपाम्यसावायुषा वर्चसा यथा ज्योक् सुमना असाः ॥६॥
यत्क्षुरेण मर्चयता सुपेशसा वप्त्रा वपसि केशान् ।
शुन्धि शिरो मास्यायुः प्र मोषीः ॥७॥
उप्त्वाय केशान्वरुणस्य राज्ञो बृहस्पतिस्सविता सोमो अग्निः ।
तेभ्यो निधानं बहुधान्वविन्दन्नन्तरा द्यावापृथिवी अपस्सुवः ॥८॥

प्रथमः खण्डः ॥१॥

आयुर्दा देव जरसं गृणानो घृतप्रतीको घृतपृष्ठो अग्ने ।
घृतं पिबन्नमृतं चारु गव्यं पितेव पुत्रं जरसे नयेमं स्वाहा ॥१॥
आ तिष्ठेममश्मानमश्मेव त्वं स्थिरो भव ।
अभि तिष्ठ पृतन्यतस्सहस्व पृतनायतः ॥२॥

5 See Āśv. I, 17, 13. 6a °स्य चायुषेवपत् B. °स्य चायुषेवपत् E. 6b °म्यसावा° E.—वर्चसा यथा B. 7a सुपेशसा B. 7b शुंधि शिरो B. T. शुन्धिशिरो E. शुन्धि शि° Wh. HHg. शुज्झि शि° Bu. शुंज्झि (शुद्धं कुरु) Hw. शुज्झि (शुद्धं कुरु) Hbd. Hbg. See Āśv. I, 17, 16; Pār. II, 1, 19; Av. VIII, 2, 17. 8b °न्वविंदन्न° E.—सुवः B. E. Wh. T. सुवाः Bu. स्वः H.—प्रथमः खण्डः Wh. ॥१॥ Bu. ॥१॥ उष्णेन पञ्चदश ॥१॥ E. B. II, 2, 1b स्वाहा deest in Bu. Wh. T.—Cf. Av. II, 13, 1; TBr. I, 2, 1, 11; Śāṅkh. I, 25, 6. 2a भवा Bu. See I, 5, 1.

रेवतीस्त्वा व्यक्ष्णन्कृत्तिकाश्चाकृन्तँस्त्वा ।
धियोऽवयन्नव ग्ना अवृञ्जन्त्सहस्रमन्ताँ अभितो अयच्छन् ॥३॥
देवीर्देवाय परिधी सवित्रे महत्तदासामभवन्महित्वनम् ॥४॥
या अकृन्तन्नवयन्या अतन्वत याश्च देवीरन्तानभितोऽददन्त ।
तास्त्वा देवीर्जरसे सं व्ययन्त्वायुष्मानिदं परि धत्स्व वासः ॥५॥
परि धत्त धत्त वाससैनँ शतायुषं कृणुत दीर्घमायुः ।
बृहस्पतिः प्रायच्छद्वास एतत्सोमाय राज्ञे परि धातवा उ ॥६॥
जरां गच्छासि परि धत्स्व वासो भवा कृष्टीनामभिशस्तिपावा ।
शतं च जीव शरदः सुवर्चा रायश्च पोषमुप सं व्ययस्व ॥७॥
परीदं वासो अधि धा स्वस्तयेऽभूरापीनामभिशस्तिपावा ।
शतं च जीव शरदः पुरूचीर्वसूनि चार्यो वि भजासि जीवन् ॥८॥
इयं दुरुक्तात्परिबाधमाना शर्म वरूथं पुनती न आगात् ।
प्राणापानाभ्यां बलमाभरन्ती प्रिया देवानाँ सुभगा मेखलेयम् ॥९॥

3a व्यंच्ण्न् E. Bu. Wh. Hbg. P. T. व्यंच्णन् B. HHg. व्यच्णिन् and व्यच्णित् Hw. अव्यच्णन् Hbd. See Introd., p. xxii seq.—°काश्चाक्नतँस्त्वा E. B. Bu. Wh. P. अक्नतन् Hw. HHg. अक्नंतन् T. Hbd. अक्नन्तन् Hbg. 3b अंवृञ्जत्स° E. अंवृजत्स° B. आवृजन् स° Bu. अवृञ्जन् स° Wh. अवावृञ्जन् Hw. त्वा आवृंजन् Hbd. त्वा अवृञ्जन् Hbg. HHg. 5a अक्नंतन्न° E.—°भितोऽदंदन्त Av. XIV, 1, 45. °भितोंददंत E. B. °भितोददन्ता Bu. Cf. MBr. I, 1, 5; Pār. I, 4, 13; Hir. I, 4, 2. 6–8 See Av. II, 13, 2–3; XIX, 24, 4–6; MBr. I, 1, 6. 6b धत्तवा उं E. B. Hir. I, 4, 2 7a भवतु Bu.—See Hir. I, 4, 2. 8a See Introd., p. xxiii. 8b चांर्यो E. See Hir. I, 4, 3. 9 Cf. MBr. I, 6, 27; Pār. II, 2, 8; S'āṅkh. II, 2, 1; Hir. I, 4, 4.

ऋतस्य गोप्त्री तपसः परस्पी घ्नती रक्षस्सहमाना अरातीः ।
सा नस्समन्तमनु परीहि भद्रया भर्तारस्ते मेखले मा रिषाम ॥१०॥
मित्रस्य चक्षुर्धरुणं बलीयस्तेजो यशस्वि स्थविरँ समिद्धम् ।
अनाहनस्यं वसनं जरिष्णु परीदं वाज्यजिनं दधेऽहम् ॥११॥

द्वितीयः खण्डः ॥२॥

आगन्त्रा समगन्महि प्र सु मृत्युं युयोतन ।
अरिष्टास्सं चरेमहि स्वस्ति चरतादिह स्वस्त्या गृहेभ्यः ॥१॥
समुद्रादूर्मिर्मधुमाँ उदारदुपाँशुना सममृतत्वमश्याम् ।
इमे नु ते रश्मयस्सूर्यस्य येभिस्सपित्वं पितरो न आयन् ॥२॥

अग्निष्टे हस्तमग्रभीत्[3]सोमस्ते हस्तमग्रभीत्[4]सविता ते हस्तमग्रभीत्[5]सरस्वती ते हस्तमग्रभीत्[6]पूषा ते हस्तमग्रभीद्[7]अर्यमा ते हस्तमग्रभीद्[8]अंशस्ते हस्तमग्रभीद्[9]भगस्ते हस्तमग्रभीन्[10]मित्रस्ते हस्तमग्रभीन्[11]मित्रस्त्वमसि धर्मणाग्निराचार्य[12]स्तव ॥३-१२॥

10a परस्पी Wh. H. P. T. परस्पी B. E. Bu. MBr. I, 6, 28. 10b परेहि E. 11a For बलीयस्तेजो यशस्वि (B. E.) one expects बलीयस्तेजोयशस्वि.—समिद्धं MSS. and H. समृद्धं Śāṅkh. II, 1, 30. See Hir. I, 4, 6, and Introd., p. xxiii. 11b °ज्यजिनं B.

II, 3, 1a °गन्महि प्र सुमृत्युं E.—युयोतना Bu.—See MBr. I, 6, 14; Hir. I, 5, 1. 2a See Rv. IV, 58, 1a; TĀ. X, 10, 2. 2b See Rv. I, 109, 7b, and Introd., p. xxx. 3–12 These are, according to the commentaries on Āp. 10, 12, ten Mantras, and 13–23 are eleven Mantras. So also T. Hw. HHg. have हस्तग्रहणमन्त्राः and परिदानमन्त्राः, but Hbd. हस्तग्रहणमन्त्रः and परिदानमन्त्रः, while Hbg. gives हस्तग्रहणमन्त्रः and परिदानमन्त्राः.

अग्नये त्वा परि ददाम्यसौ[१३] सोमाय त्वा परि ददाम्यसौ[१४] सवित्रे त्वा परि ददाम्यसौ[१५] सरस्वत्यै त्वा परि ददाम्यसौ[१६] मृत्यवे त्वा परि ददाम्यसौ[१७] यमाय त्वा परि ददाम्यसौ[१८] गदाय त्वा परि ददाम्यसा[१९]वन्तकाय त्वा परि ददाम्यसा[२०]वद्भ्यस्त्वा परि ददाम्यसा[२१]वोषधीभ्यस्त्वा परि ददाम्यसौ[२२] पृथिव्यै त्वा सवैश्वानरायै परि ददाम्यसौ ॥१३-२३॥

देवस्य त्वा सवितुः प्रसव उप नयेऽसौ ॥२४॥

सुप्रजाः प्रजया भूयास्सुवीरो वीरैस्सुवर्चा वर्चसा सुपोषः पोषैः ॥२५॥

ब्रह्मचर्यमागामुप मा नयस्व देवेन सवित्रा प्रसूतः ॥२६॥

को नामासि ॥२७॥ असौ नामास्मि ॥२८॥ कस्य ब्रह्मचार्यस्यसौ ॥२९॥ प्राणस्य ब्रह्मचार्यस्मि ॥३०॥

The MSS. of the text read अग्निष्टे to °स्तवं without a break, and again अग्नये त्वा to °नरायै परि ददाम्यसौ without a break. 3–11 अग्रहीत् Bu. 8–9 °ग्रभीदूँशस्ते B. 12 कर्म्मणा° Bu.—°चार्यस्तवा E. °चार्यस्तवं B.—See MBr. I, 6, 15; Hir. I, 5, 9 seq.; S'ānkh. II, 3, 1. 23 सवैस्वानरायै E. B.—ददाम्यसौ E.—See Hir. I, 6, 5; S'ānkh. II, 3, 1; MBr. I, 6, 23 seq.; Kauś. 56, 13. 24 नयेसौ B. नयेसौ E. See Introd., p. xxiii.—Cf. Hir. I, 5, 8; Āśv. I, 24, 15; S'ānkh. II, 2, 12; MBr. I, 6, 18; TĀ. III, 10, 1. 25 भूयासँ E. Hir. I, 5, 13. 26 ब्रंह्मचर्य° E.—°मागाम् H. °मा गाम् ?—नयस्वा Bu.—See Hir. I, 5, 2; MBr. I, 6, 16; Kauś. 55, 9. 27 को नामा° E.—See Hir. I, 5, 4 seq.; MBr. I, 6, 17; Kauś. 55, 10. 29 ब्रंह्मचार्यसौ E. 30 See Hir. I, 6, 3; Āśv. I, 20, 8.

असावेष ते देव सूर्य ब्रह्मचारी तं गोपाय स मा मृतैष ते सूर्य पुत्रस्स दीर्घायुस्स मा मृत । याँ स्वस्तिमग्निर्वायुस्सूर्यश्चन्द्रमा आपोऽनु संचरन्ति ताँ स्वस्तिमनु सं चरासौ ॥३१॥

अध्वनामध्वपते श्रेष्ठस्याध्वनः पारमशीय ॥३२॥

तृतीयः खण्डः ॥३॥

योगेयोगे तवस्तरं वाजेवाजे हवामहे ।
सखाय इन्द्रमूतये ॥१॥

इममग्न आयुषे वर्चसे कृधि प्रियँ रेतो वरुण सोम राजन् ।
मातेवास्मा अदिते शर्म यच्छ विश्वेदेवा जरदष्टिर्यथासत् ॥२॥

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥३॥

अग्निष्ट आयुः प्रतरां दधात्वग्निष्टे पुष्टिं प्रतरां कृणोतु ।
इन्द्रो मरुद्भिरृतुधा कृणोत्वादित्यैस्ते वसुभिरा दधातु ॥४॥

31 स मा मृत । यां Wh. Bu. समामृतयाँ E. समामृतांयाँ B.—See Hir. I, 6, 3; Āśv. I, 20, 7; S'āṅkh. II, 18, 3. 32 Mantras 26–32 in B. and 27–32 in E. are given without any break, as regards accentuation and Sandhi. Bu. and Wh. mark only the end of 31a and of 31 by bars.—०शीया Bu.—तृतीयः खण्डः Wh. ॥३॥ Bu. ॥३॥ आगंचा दश ॥३॥ B. ॥११ अगंचा दशं ॥३॥ E. II, 4, 1 and 2 Only Wh. gives the two Mantras in full, the other MSS. give the Pratīkas, viz. योगेयोगे तवस्तरमिममग्न आयुषे वर्चसे कृधीति द्वे ॥ See I, 6, 3 (Rv. I, 30, 7), and Ts. II, 3, 10, 3; TBr. II, 7, 7, 5. 3 Rv. I, 89, 9. 4 See Hir. I, 7, 11.

मेधां मह्यमङ्गिरसो मेधाँ सप्तर्षयो ददुः ।
मेधां मह्यं प्रजापतिर्मेधामग्निर्ददातु मे ॥५॥
अप्सरासु च या मेधा गन्धर्वेषु च यद्यशः ।
दैवी या मानुषी मेधा सा मामा विशतादिह ॥६॥

इमं मे वरुण ॥७॥ तत्त्वा यामि ॥८॥ त्वं नो अग्ने ॥९॥ स त्वं नो अग्ने ॥१०॥ त्वमग्ने अयासि ॥११॥

राष्ट्रभृदस्याचार्यासन्दी मा त्वद्योषम् ॥१२॥
तत्सवितुर्वरेण्यमित्येषा ॥१३॥

5a सप्त ऋषयो B. T.—See Rv. Khila 29, 1. 6a अप्सरासु या Bu. Wh. 6b मानुषी E.—मामा E.—See Rv. Khila 29, 3; TĀ. X, 41; Hir. I, 8, 4. 7–11 See I, 4, 12–16. 12 राष्ट्रभृद° E. राष्ट्रभृत° B pr. m. राष्ट्रभृद° B sec. m.—See Hir. I, 6, 9; 12, 17. 13 All the MSS. give only the Pratīka of the Sāvitrī (Rv. III, 62, 10; Ts. I, 5, 6, 4). According to Āp. 11, 9–12 (see Haradatta on 11, 12, and cf. Hir. I, 6, 11) it has to be recited as follows:

ओं भूस्तत्सवितुर्वरेण्यम् । or, तत्स° . . . °ण्यमों भूः ।
ओं भुवर्भर्गो देवस्य धीमहि । or, भर्गो . . . °मह्यों भुवः ।
ओँ सुवर्धियो यो नः प्रचोदयात् । or, धियो . . . °यादोँ सुवः ।
ओं भूस्तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । or, तत्स° . . . मह्यों भूः ।
ओं भुवर्धियो यो नः प्रचोदयात् । or, धियो . . . °यादों भुवः ।
ओँ सुवस्तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥
or, तत्स° . . . °यादोँ सुवः ॥

अवृधमसौ सौम्य प्राण स्वं मे गोपाय ॥१४॥

ब्रह्मण आणी स्थः ॥१५॥

तुरीयः खण्डः ॥४॥

सुश्रवसुश्रवसं मा कुरु यथा त्वँ सुश्रवसुश्रवा अस्येवमहँ सुश्रवसुश्रवा भूयासं यथा त्वँ सुश्रवो देवानां निधिगोपो ऽस्येवमहं ब्राह्मणानां ब्रह्मणो निधिगोपो भूयासम् ॥१॥

स्मृतं च मेऽस्मृतं च मे तन्म उभयँ व्रतं[2] निन्दा च मेऽनिन्दा च मे तन्म उभयँ व्रतँ[3] श्रद्धा च मेऽश्रद्धा च मे तन्म उभयँ व्रतं[4] विद्या च मेऽविद्या च मे तन्म उभयँ व्रतँ[5] श्रुतं च मेऽश्रुतं च मे तन्म उभयँ व्रतँ[6] सत्यं च मेऽनृतं च मे तन्म उभयँ व्रतं[7] तपश्च मेऽतपश्च मे तन्म उभयँ व्रतं[8] व्रतं च मेऽव्रतं च मे तन्म उभयँ

14 सौम्य प्राणस्वं E. सौम्यः प्राणः स्वं B. सोम्य प्राणस्वं Wh. सौम्य प्राणस्वं Bu. As to Visarga before s, see above note on I, 12, 6a. The text of H. is corrupt, but he seems to explain सौम्य as a vocative, and प्राणः as a nominative. 15 तुरीयः खण्डः Wh. ॥४॥ Bu. योगेयोगे चर्योदश ॥४॥ E. B. II, 5, 1 सुश्रवः सुश्रवसं E.—सुश्रवः सुश्रवा E. सुश्रवः सुश्रवा B.—सुश्रवः सुश्रवा भू° E. सुश्रवः सुश्रवा भू° B.—सुश्रवा देवानां E. सुश्रवः सुश्रवा देवानां B.—°गोपोस्ये° B. E.—See MBr. I, 6, 31; Āśv. I, 22, 21; Pār. II, 4, 2; Kauś. 56, 3. 2 B. inserts स्मृतं निन्दा (निदाः pr. m.) श्रद्धा विद्या (विद्याः pr. m.) श्रुतँ सत्यं तपो व्रतं at the beginning of this Mantra. See Āśv. III, 9, 1 with Nārāyaṇa's commentary. 2–9 उभयं व्रतं B sec. m. उभयव्रतं B pr. m. उभयंव्रतं E. उभयं व्रतं Wh. उभयव्रतं Bu. 8 तपस्च E. तपश्च to व्रतं deest in Wh.

व्रतं[9] यद्ब्राह्मणानां ब्रह्मणि व्रतम् । यदग्नेस्सेन्द्रस्य सप्रजापतिकस्य सदेवस्य सदेवराजस्य समनुष्यस्य समनुष्यराजस्य सपितृकस्य सपितृराजस्य सगन्धर्वाप्सरस्कस्य । यन्म आत्मनं आत्मनि व्रतं तेनाहँ सर्वव्रतो भूयासम् ॥१०॥

उदायुषा स्वायुषोदोषधीनाँ रसेनोत्पर्जन्यस्य शुष्मेणोदस्थाममृताँ अनु ॥११॥

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ॥१२॥

पश्येम शरदश्शतं[13] जीवेम शरदश्शतं[14] नन्दाम शरदश्शतं[15] मोदाम शरदश्शतं[16] भवाम शरदश्शतँ[17] शृणवाम शरदश्शतं[18] प्र ब्रवाम शरदश्शत[19]मजीता स्याम शरदश्शतं[20] ज्योक्च सूर्यं दृशे ॥२१॥

यस्मिन्भूतं च भव्यं च सर्वे लोकास्समाहिताः ।
तेन गृह्णामि त्वामहं मह्यं गृह्णामि त्वामहं प्रजापतिना त्वा
मह्यं गृह्णाम्यसौ ॥२२॥

पञ्चमः खण्डः ॥५॥

परि त्वाग्ने परि मृजाम्यायुषा च धनेन च । सुप्रजाः प्रजया

10 सदेवराजन्यस्य E. — °प्सरस्कस्य E. 11 See Ts. I, 2, 8, 1; Hir. I, 7, 10. 12–21 TĀ. IV, 42, 5 (32); cf. Rv. VII, 66, 16; Hir. I, 7, 10. See Introd., p. xxxiv. 22 b गृह्णाम्यसौ B.—पञ्चमः खण्डः ॥ Wh. ॥५॥ Bu. ॥५॥ सुश्रवसः सुश्रवसमष्टौ ॥५॥ B. ॥८॥ सुश्रवः सुश्रवा अष्टौ ॥५॥ E.

भूयासँ सुवीरो वीरैस्सुवर्चा वर्चसा सुपोषः पोषैस्सुगृहो गृहैस्सुपतिः पत्या सुमेधा मेधया सुब्रह्मा ब्रह्मचारिभिः ॥१॥

अग्नये समिधमाहार्षं बृहते जातवेदसे यथा त्वमग्ने समिधा समिध्यस एवं मामायुषा वर्चसा सन्या मेधया प्रजया पशुभिर्ब्रह्मवर्चसेनान्नाद्येन समेधय स्वाहा ॥२॥

एधोऽस्येधिषीमहि स्वाहा ॥३॥

समिदसि समेधिषीमहि स्वाहा ॥४॥

तेजोऽसि तेजो मयि धेहि स्वाहा ॥५॥

अपो अद्यान्वचारिषँ रसेन समसृक्ष्महि ।
पयस्वाँ अग्न आगमं तं मा सँ सृज वर्चसा स्वाहा ॥६॥

सं माग्ने वर्चसा सृज प्रजया च धनेन च स्वाहा ॥७॥

विद्युन्मे अस्य देवा इन्द्रो विद्यात्सह ऋषिभि स्वाहा ॥८॥

अग्नये बृहते नाकाय स्वाहा ॥९॥

द्यावापृथिवीभ्याँ स्वाहा ॥१०॥

II, 6, 1b सुब्रह्मा ब्र॰ E. 2 ॰माहारिषं Bu. Wh. Hw. ॰माहर्षं Hbg.—समिधय E.—See Av. XIX, 64, 1 seq.; Hir. I, 7, 2; MBr. I, 6, 32; Pār. II, 4, 3; S'āṅkh. II, 10, 4. 3–5 See Ts. I, 4, 45, 3; TBr. II, 6, 6, 4 seq.; S'āṅkh. II, 10, 4. 6a अपो अद्यान्व॰ Wh. Bu. P. अपो अद्य अप इति कर्म्मनाम etc. H. अपो अद्या अन्व॰ T. अपो अन्व॰ Ts. I, 4, 45, 3; 46, 2; TBr. II, 6, 6, 5. आपो अद्यान्व॰ B. E. Rv. I, 23, 23; X, 9, 9. 6b सृजा Bu. 7 See Rv. I, 23, 24a. 8 विद्युन्मे MSS. and H. विद्युर्मे Rv. I, 23, 24b. See Introd., p. xxiv.—विद्यात्सहर्षिभिः E. T. ॰त्सहर्षिभि Bu. Wh.

एषा ते अग्ने समित्तया वर्धस्व चा प्यायस्व च तयाहं वर्धमानो भूयासमाप्यायमानश्च स्वाहा ॥११॥

यो माग्ने भागिनँ सन्तमथाभागं चिकीर्षति ।
अभागमग्ने तं कुरु मामग्ने भागिनं कुरु स्वाहा ॥१२॥

समिधमाधायाग्ने सर्वव्रतो भूयासँ स्वाहा ॥१३॥

ब्रह्मचार्यस्यपोऽशान कर्म कुरु मा सुषुप्थाः ।
भिक्षाचर्यं चराचार्याधीनो भव ॥१४॥

यस्य ते प्रथमवास्यँ हरामस्तं त्वा विश्वे अवन्तु देवाः ।
तं त्वा भ्रातरस्सुवृधो वर्धमानमनु जायन्तां बहवस्सुजातम् ॥१५॥

षष्ठः खण्डः ॥६॥

11 समित्तया E. समत्तया Bu.—See Hir. I, 8, 4. 12 भागिनँ संतम॰ E.—चिकीर्षति । अ॰ Wh. चिकीर्षसि अ॰ E. ॰र्षत्यभा॰ B. Bu. T. 13 समिध॰ E.—At the end of this Mantra B. and Wh. insert: भूः (भू B pr. m. Wh.) स्वाहा भुवः (भुव Wh.) स्वाहा सुवः (सुव Wh.) स्वाहोँ (॰हा ओं Wh.) स्वाहा ॥ Haradatta does not mention the Vyāhṛtis (given also in P.) here. But in his commentary on Āp. 11, 22, he says: व्याहृतिभिरप्यन्ते चतस्रः समिध आदधाति । तत्प्रायश्चित्तत्वे न द्रष्टव्यम् । कल्पान्तरदर्शनाच्च । यत्ते अग्न इत्यादिभिरुपस्थानं च ॥ 14a ॰र्यस्यपोशान E.—सुषुप्थाः B. E. 14b भिक्षाचर्यं E.—See Pār. II, 3, 2; Śāṅkh. II, 4, 5; Hir. I, 5, 10; Āśv. I, 22, 2; MBr. I, 6, 25 seq.; Kauś. 56, 12. 15a प्रथमावासँ E. 15b भ्रातरँ B pr. m.—सुवृद्धो B.—जायतां B.—See Av. II, 13, 5; Hir. I, 7, 17.—षष्ठः खण्डः Wh. ॥६॥ Bu. ॥२१॥ परि त्वाम एकविँशतिः ॥६॥ E. ॥६॥ परि त्वाम एकान्नविँशतिः ॥ B.

इमँ स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य सँसद्यग्ने सख्ये मा रिषामा वयं तव ॥१॥
त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।
यद्देवानां त्र्यायुषं तन्मे अस्तु त्र्यायुषम् ॥२॥
शिवो नामासि स्वधितिस्ते पिता नमस्ते अस्तु मा मा हिँसीः ॥३॥
उष्णेन वायवुदकेनेत्येषः ॥४-११॥
इदमहममुष्यामुष्यायणस्य पाप्मानमप गूहाम्युत्तरोऽसौ द्विषद्भ्यः ॥१२॥
आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षसे ॥१३॥
यो वः शिवतमो रसस्तस्य भाजयतेह नः ।
उशतीरिव मातरः ॥१४॥
तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः ॥१५॥

II, 7, 1b सख्ये E.—Rv. I, 94, 1. 2 त्रियायुषं B. P. T. त्र्यायुषं (the last time only) E.—See Hir. I, 9, 6; MBr. I, 6, 8; Vs. III, 62 (Pār. I, 16, 7; II, 1, 15); Av. V, 28, 7a. 3 Cf. Vs. III, 63; Hir. I, 9, 10; Śāṅkh. I, 28, 14. 4–11 वाय उद॰ B.—इत्येषः viz. अनुवाकः, i.e. the whole of II, 1 is to be repeated here. See Sudarśanārya on Āp. 12, 3. 12 ॰नमुप Bu. T. ॰नमव Hir. I, 9, 18. 13–15 The MSS. of the text have only आपो हि ष्ठा मयोभुव इति तिस्रः, but H. explains the three verses.

हिर॑ण्यवर्णा॒श्शुच॑यः पाव॒का इति॒ ति॒स्रः ॥१६-१८॥
अ॒न्नाद्या॑य॒ व्यू॑हध्वं दी॒र्घायु॑र॒हम॑न्ना॒दो भू॑यासम् ।
सोमो॒ राजा॒यमाग॑म॒त्स मे॒ मुखं॒ प्र वे॑क्ष्यति॒ भगे॑न स॒ह वर्च॑सा ॥१९॥
सोम॑स्य त॒नूर॑सि त॒नुवं॑ मे पाहि॒ स्वा मा॑ त॒नूरा विश ॥२०॥
नमो॒ ग्रहा॑य चाभिग्रहा॑य च॒ नम॑श्शाकजञ्जभाभ्यां॒ नम॒स्ताभ्यो॑ दे॒वता॑भ्यो॒ या अ॑भिग्रा॒हिणीः ॥२१-२३॥
अ॒प्स॒रस्सु॒ यो ग॒न्धो गन्ध॒र्वेषु॒ च॒ यद्यशः॑ ।
दैवो॒ यो मा॑नु॒षो ग॒न्धस्स मा॑ ग॒न्धस्सु॒र॒भिर्जु॑षताम् ॥२४॥
इ॒यमौ॑षधे॒ त्राय॑माणा॒ सह॑माना॒ सह॑स्वती ।
सा मा॒ हिर॑ण्यवर्चसं ब्रह्मवर्च॒सिनं॑ मा करोतु ॥२५॥
अपा॑शो॒ऽस्युरो॑ मे॒ मा सँ शा॑रीः ।
शि॒वो मो॑प॑ तिष्ठस्व दी॒र्घायु॒त्वाय॑ श॒तशा॑रदाय ।
श॒तँ श॒रद्भ्य॒ आयु॑षे॒ वर्च॑से जी॒वात्वै॑ पु॒ण्याय॑ ॥२६॥

See Rv. X, 9, 1–3; Ts. IV, 1, 5, 1; V, 6, 1, 4; VII, 4, 19, 4; TĀ. IV, 42, 4; X, 1, 11 seq.; Hir. I, 10, 2; 21, 5; II, 18, 9. 16–18 = I, 2, 1–3. 19a °द्या॑य व्यू॒हध्वं B.—दी॒र्घायु॒र्° E. 19b °ग॑मा॒त्स B pr. m.—मुखं॒ Bu.—वे॑क्ष्यसि॒ B. T.—See Hir. I, 10, 1; Pār. II, 6, 17. 20 त॒नूमा B.—सा T.—विशा Bu.—See Hir. I, 10, 5. 21 नमो॑ गृ॒हाय॑ E. 21–23 See Hir. I, 10, 4. 24a अ॒प्स॒रस्सु॒ च यो Bu. P. अप्स॒रासु॒ च यो Hir. I, 10, 4. 25a इ॒यमौ॑षधे B. P. T. इ॒यमोष॑धे॒ E. यमोषधे Wh. इ॒यमो॑षधि Bu. ओषधे ओषधीः विभक्तिलोपश्छान्दसः H. See Introd., p. xxiv. 25b ब्रह्म॑वर्च॒स्विनं॑ B pr. m. 26a See Hir. I, 11, 3. 26b, c See TBr. I, 2, 1, 19 seq.

रेवतीस्त्वा व्यक्ष्णन्नित्येताः ॥२७-३२॥

सप्तमः खण्डः ॥७॥

आयुष्यं वर्चस्यँ सुवीर्यँ रायस्पोषमौद्भिद्यम् ।
इदँ हिरण्यं वर्चस्वज्जैत्र्यायाविशतान्माम् ॥१॥
उच्चैर्वादि पृतनाजि सत्रासाहं धनंजयम् ।
सर्वास्समृद्धीरृद्धयो हिरण्येऽस्मिन्त्समाहिताः ॥२॥
शुनमहँ हिरण्यस्य पितुरिव नामाग्रभैषम् ।
तं मा हिरण्यवर्चसं पूरुषु प्रियं कुरु ॥३॥
प्रियं मा देवेषु कुरु प्रियं मा ब्रह्मणे कुरु ।
प्रियं विश्येषु शूद्रेषु प्रियँ राजसु मा कुरु ॥४॥

27–32 = II, 2, 3–8. व्यक्ष्णन्नित्येषा E. व्यक्षणंनित्येताः B.—सप्तमः खण्डः ॥ Wh. ॥७॥ Bu. ॥२०॥ इमँ स्तोमं विँशतिः ॥७॥ E. B. II, 8, 1a आयुष्यं B.— वर्चस्यँ B. वर्च्यस्यं Bu. 1b वर्चस्वज्जै° B. वर्चस्वत् deest in Wh. Bu. H. T.— °ज्जैत्राया E.—विंशताम्मां Bu. विशताम्मा Wh. T. विंशतामां E. विंशतां मां B. P. विशतात् मा H.—See Hir. I, 10, 6; Vs. XXXIV, 50; Āśv. III, 8, 21, and Stenzler's note in his German translation; Rv. Khila 27, 1; Rv.-Ms., fol. 62a. 2a उच्चैर्वादि B. उच्चैर्वादि Bu. Hbd. Hbg. HHg. T., probably H. उच्चैर्वाजि E. Wh. Hw. 2b समृद्धि° E. Bu. P. T. समृद्धै° Wh.— See Hir. l.c.; Āśv. l.c.; Rv. Khila 27, 2; Rv.-Ms. l.c. 3a हिरण्यस्यपितुरिव E. 3b पूरुषु Wh. H. T. पुरुषु B. E. पुरुष Bu. — See Hir. l.c.; Āśv. l.c.; Rv. Khila 27, 3; Rv.-Ms. l.c. 4a ब्रह्मणे MSS. and H. ब्रह्मणि Hir. l.c. See Introd., p. xxiv. 4b विश्येषु B.

या तिरश्ची निपद्यसेऽहं विधरणी इति ।
तां त्वा घृतस्य धारया यजे सँराधनीमहम् ॥ ५ ॥
सँराधन्यै देव्यै स्वाहा ॥ ६ ॥
प्रसाधन्यै देव्यै स्वाहा ॥ ७ ॥
सम्राजं च विराजं चाभिश्रीर्या च नो गृहे ।
लक्ष्मी राष्ट्रस्य या मुखे तया मा सँ सृजामसि ॥ ८ ॥
शुभिके शिर आ रोह शोभयन्ती मुखं मम ।
मुखँ हि मम शोभय भूयाँसं च भगं कुरु ॥ ९ ॥
यामाहरज्जमदग्नि श्रद्धायै कामायान्यै ।
इमां तामपि नह्येऽहं भगेन सह वर्चसा ॥ १० ॥
यदाञ्जनं त्रैककुदं जातँ हिमवत उपरि ।
तेन वामाञ्जे तेजसे वर्चसे भगाय च ॥ ११ ॥

अष्टमः खण्डः ॥ ८ ॥

5–7 See Hir. I, 2, 18; MBr. I, 5, 6; Bṛh. Up. VI, 3, 3. 5b संराधिनीमहं Bu. Hbd. Hbg. °राधनेमहं B. T. 6 संराधिन्यै Bu. सम्राधन्यै Wh. 7 प्रसाधिन्यै Bu. 8 संम्राजं Bu. Hw. P. T.—See Āśv. l.c.; Ṛv. Khila 27, 4; Ṛv.-Ms. l.c.; Hir. I, 11, 1. 9 See Hir. I, 11, 4, and Sāyaṇa, Rigveda-Bhāshya, vol. i, p. 3, l. 19 (Prof. Max Müller's 2nd ed.). 10a कामायान्ये Wh. Hw. 10b त्वामपि Bu. Wh. See Hir. I, 11, 4. 11a TĀ. VI, 10, 2; Av. IV, 9, 9. 11b भगाय च Bu. Wh. भगाय B. H. बलाय च E. T. See Hir. I, 11, 5.—अष्टमः खण्डः ॥ Wh. ॥ ८ ॥ Bu. आयुष्यमैकान्न (°मेकोन्न° B.) विँशतिः ॥ ८ ॥ E. B.

मयि पर्वतपूरुषं मयि पर्वतवर्चसं मयि पर्वतभेषजं मयि पर्वतायुषम् ॥१॥

यन्मे वर्चः परागतमात्मानमुपतिष्ठति ।
इदं तत्पुनरा ददे दीर्घायुत्वाय वर्चसे ॥२॥

प्रतिष्ठे स्थो देवतानां मा मा सं ताप्तम् ॥३॥

प्रजापतेश्शरणमसि ब्रह्मणश्छदिर्विश्वजनस्य छायासि सर्वतो मा पाहि ॥४॥

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामा ददे द्विषतो वधायेन्द्रस्य वज्रोऽसि वार्त्रघ्नश्शर्म मे भव यत्पापं तन्नि वारय ॥५॥

देवीष्षडुर्वीरुरु णः कृणोत विश्वे देवास इह वीरयध्वम् ।
मा हास्महि प्रजया मा तनूभिर्मा रधाम द्विषते सोम राजन् ॥६॥

राष्ट्रभृदस्याचार्यासन्दी मा त्वद्योषम् ॥७॥

राष्ट्रभृदसि सम्राडासन्दी मा त्वद्योषम् ॥८॥

राष्ट्रभृदस्यधिपत्न्यासन्दी मा त्वद्योषम् ॥९॥

II, 9, 2a °तिष्ठते Wh. °तिष्ठतु T. 3 देवानां B. देवते Hir. I, 11, 9. Cf. Pār. II, 6, 30; Āśv. III, 8, 19. 4 See Hir. I, 11, 10; Pār. II, 6, 29. 5 See Ts. VII, 1, 11, 1; V, 7, 3, 1; Hir. I, 11, 7. 6 The MSS. of the text give only the Pratīka, देवीः षडुर्वीरितीषा. See Rv. X, 128, 5; Ts. IV, 7, 14, 2. 7 राष्ट्रभृतस्या° B pr. m. See II, 4, 12. 8 संम्राडा° B. E. Bu. Hw. Hbg. T. 9 °पत्नी सन्दी Wh.—The three Mantras 7-9 are given without any break in B. E. Bu.

आपः पादावनेजनीर्द्विषन्तं नाशयन्तु मे।
अस्मिन्कुले ब्रह्मवर्चस्यसानि ॥१०॥

मयि महो मयि यशो मयीन्द्रियं वीर्यम् ॥११॥
आ मा गन्यशसा वर्चसा सँ सृज पयसा तेजसा च।
तं मा प्रियं प्रजानां कुर्वधिपतिं पशूनाम् ॥१२॥

विराजो दोहोऽसि विराजो दोहमशीय मम पद्याय वि राज ॥१३॥
समुद्रं वः प्र हिणोमि स्वां योनिमपि गच्छत।
अच्छिद्रः प्रजया भूयासं मा परा सेचि मत्पयः ॥१४॥

नवमः खण्डः ॥९॥

त्रय्यै विद्यायै यशोऽसि यशसो यशोऽसि ब्रह्मणो दीप्तिरसि।
तं मा प्रियं प्रजानां कुर्वधिपतिं पशूनाम् ॥१॥
आ मा गन्नित्येषा ॥२॥

अमृतोपस्तरणमसि ॥३॥

अमृतापिधानमसि ॥४॥

10a पादावनेजनीर्द्विषंतं E. °नीर्द्विषतं B.—See Ait. Br. VIII, 27, 9; Kauś. 90, 11. 11 वीर्यं E. 12 See Hir. I, 13, 3; Pār. I, 3, 15. 13 पद्याय MSS. and H. पद्यायै Hir. I, 13, 1; Pār. I, 3, 12; Āśv. I, 24, 20–22; Śāṅkh. III, 7, 5. 14a °मभि गच्छता Bu. See Pār. I, 3, 14; Hir. I, 13, 4.—नवमः खण्डः ॥ Wh. ॥ ९ ॥ Bu. मयि पर्वत-पूरुषं षोडश ॥ ९ ॥ E. B. II, 10, 1a यशोसि यशसे ॥ य° E. 1b and 2 = II, 9, 12, 3 and 4 are not separated in the MSS. See TĀ. X, 32; 35; Hir. I, 13, 6; 9; Āśv. I, 24, 13; 28.

यन्मधुनो मधव्यं परममन्नाद्यं वीर्यम् ।
तेनाहं मधुनो मधव्येन परमेणान्नाद्येन वीर्येण परमोऽन्नादो
मधव्योऽसानि ॥ ५ ॥
गौरस्यपहतपाप्माप पाप्मानं जहि मम चामुष्य च ॥ ६ ॥
अग्निः प्राश्नातु प्रथमस्स हि वेद यथा हविः ।
अरिष्टमस्माकं कृण्वन्ब्राह्मणो ब्राह्मणेभ्यः ॥ ७ ॥
यज्ञो वर्धतां यज्ञस्य वृद्धिमनु वर्धापचितिरस्यपचितिं मा
कुर्वपचितोऽहं मनुष्येषु भूयासम् ॥ ८ ॥
गौर्धेनुभव्या माता रुद्राणां दुहिता वसूनाँ स्वसादित्यानाम-
मृतस्य नाभिः ॥ ९ ॥
प्र णु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥ १० ॥
पिबतूदकं तृणान्यत्तु ॥ ११ ॥

5a यन्मधुनामधव्यं E.—वीर्यं E. 5b परमौ (मा pr. m.) न्नादो B. परमो-न्नादो E.—See Hir. I, 13, 8; Pār. I, 3, 20. 6 गौरस्यपहतपा° E.—°पाप्मा पाप्मानं Wh. °पात्माप पात्मानं Bu. — See Hir. I, 13, 13; Pār. I, 3, 27 seq.; Āśv. I, 24, 31. 7a See TBr. II, 4, 8, 7; Pār. III, 1, 4; MBr. II, 1, 15. 7b अरिष्टम° Bu. Wh. Hw. अनिष्टम° B. अनिर्ष्टम° E. अनष्टम° Hbg. T. अरिष्टम° in Hbd. seems to have been corrected from अनष्टम°. 8 वृद्धापचित्तिर° Bu. वृद्धापचितिर° T.—मनुष्येषु E. 9 गौर्धेनुभव्या E. Bu. Wh. Hw. Hbd. T. P. गौर्धेनुर्भ (भ pr. m.) व्या B. गौः धेनुः भव्या Hbg. See Hir. I, 13, 12 and Prof. Kirste's note; Pār. I, 3, 27. As to धेनुभव्या see Āp. Dh. I, 31, 12; Gaut. IX, 19. 10 णु वोचं E.—See Hir. l.c.; Pār. l.c. 11 See Hir. l.c.; Pār. I, 3, 28.—According to Sudarśanārya on Āp. 13, 17, Mantras 8–11 would be only three. T. counts 9 and 10 as one Mantra.

ओमुत्सृजत ॥१२॥

भूतम् ॥१३॥ सा विराट् ॥१४॥ तन्मा क्षायि ॥१५॥ तस्य ते ऽशीय ॥१६॥ तन्म ऊर्जं धाः ॥१७॥ ओं कल्पयत ॥१८॥

दशमः खण्डः ॥१०॥

धाता ददातु नो रयिमीशानो जगतस्पतिः ।
स नः पूर्णेन वावनत् ॥१॥
धाता प्रजाया उत राय ईशे धातेदं विश्वं भुवनं जजान ।
धाता पुत्रं यजमानाय दाता तस्मा उ हव्यं घृतवद्विधेम ॥२॥
धाता ददातु नो रयिं प्राचीं जीवातुमक्षिताम् ।
वयं देवस्य धीमहि सुमतिँ सत्यराधसः ॥३॥
धाता ददातु दाशुषे वसूनि प्रजाकामाय मीढुषे दुरोणे ।
तस्मै देवा अमृतास्सं व्ययन्तां विश्वे देवासो अदितिस्सजोषाः ॥४॥
यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि ।
जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम् ॥५॥

12 °त्सृजता Bu.—See Hir. l.c.; Pār. l.c. 13 भूतं सुभूतं Wh. See Hir. I, 13, 14 seq. 15–17 तन्मा चापि तस्य तेशीय तन्म B. यन्मा चायि तस्य तेशीय तन्म E.—See Hir. I, 13, 15. 18 दशमः खण्डः ॥ Wh. ॥१०॥ Bu. ॥१०॥ चयै विवाया अष्टादश ॥१०॥ B. ॥१८॥ चयै विवायाष्टादश ॥१०॥ E. II, 11, 1–8 धाता ददातु नो रयिमिति चतस्रो यस्त्वा हृदा कीरिणेति चतस्रः MSS. I have given Mantras 1-4 from Ts. III, 3, 11, 2 seq., and 5–8 from Ts. I, 4, 46, 1 seq. Haradatta explains them fully.

यस्मै त्वँ सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम् ।
अश्विनँ स पुत्रिणँ वीरवन्तं गोमन्तँ रयिं नशते स्वस्ति ॥६॥
त्वे सु पुत्र शवसोऽवृत्रन्कामकातयः ।
न त्वामिन्द्राति रिच्यते ॥७॥
उक्थउक्थे सोम इन्द्रं ममाद नीथेनीथे मघवानँ सुतासः ।
यदीं सबाधः पितरं न पुत्राः समानदक्षा अवसे हवन्ते ॥८॥
भूर्भुवस्सुवः ॥९॥
राकामहँ सुहवाँ सुष्टुती हुवे शृणोतु नस्सुभगा बोधतु त्मना ।
सीव्यत्वपस्सूच्याच्छिद्यमानया ददातु वीरँ शतदायमुक्थ्यम् ॥१०॥
यास्ते राके सुमतयस्सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रपोषँ सुभगे रराणा ॥११॥
यौगन्धरिरेव नो राजेति साल्वीरवादिषुः ।
विवृत्तचक्रा आसीनास्तीरेण यमुने तव ॥१२॥
सोम एव नो राजेत्याहुर्ब्राह्मणीः प्रजाः ।
विवृत्तचक्रा आसीनास्तीरेणासौ तव ॥१३॥
पुँसुवनमसि ॥१४॥

9–11 भूर्भुवस्सुवो राकामहं यास्ते राके MSS. The Mantras, which are explained by H., are given from Rv. II, 32, 4 seq. = Ts. III, 3, 11, 5. 12a यौगंधरिरेव B. Bu. H. T. गौगांधरीरेव E. यौगन्धिनिरेव Wh. See Kāśikā on Pāṇ. IV, 1, 173. 12b तवा Bu. 13b विवृत्तचक्र E.—तवा Bu.—See Hir. II, 1, 3; Āśv. I, 14, 7; Pār. I, 15, 8. 14 पुँसुव° Bu. Wh. H. T. पुँस्रव° E. B.

आभिष्ट्वाहं दशभिरभि मृशामि दशमास्याय सूतवे ॥१५॥
यथैव सोमः पवते यथा समुद्र एजति ।
एवं ते गर्भ एजतु सह जरायुणा निष्क्रम्य प्रति तिष्ठत्वायुषि ब्रह्मवर्चसि यशसि वीर्ये३ऽन्नाद्ये ॥१६॥
दश मासाञ्छशयानो धात्रा हि तथा कृतम् ।
ऐतु गर्भो अक्षितो जीवो जीवन्त्याः ॥१७॥
आयमनीर्यमयत गर्भमापो देवीस्सरस्वतीः ।
ऐतु गर्भो अक्षितो जीवो जीवन्त्याः ॥१८॥
तिलदेऽवं पद्यस्व न माँसमसि नोदलम् ।
स्थविच्यवं पद्यस्व न माँसेषु न स्नावसु न बद्धमसि मज्जसु ॥१९॥
निरैतु पृश्नि शेवलँ शुने जरायुत्तवे ॥२०॥

15 °मि दशमास्याय E.—See Hir. II, 2, 5. 16a सोमः पवते B.—See Hir. II, 3, 1. 16b एवं ते E. एवं त्वं Wh.—गर्भ एजतु E.—जारायुणा E. रायुणा Bu.—तिष्ठत्वायुषि Bu.—यशसि वीर्ये E. 17b and 18b एतु E. 19a तिलदेवं B. तिलदेवं E.—माँसदसि नोदलं E. माँसदसि नोदळं T. °समसि नोदलं B. It may be नो दलं, but Haradatta explains नोदलं = ná událam = ná udáram. See Introd., p. xxiv, and Hir. II, 3, 3. 19b स्थविचियवं B.—°सेषु न E.—बद्धमसि न मज्जसु E. 20 निरैतु B.—शेवलँ etc. Av. I, 11, 4. शेवलँ शुने (शुनो B.) जराय्यवत्तवे B. E. शेवलं शुने जरायुवत्तवे Bu. See also Pār. I, 16, 2.—I have followed Haradatta in dividing Mantras 16–20. According to Sudarśanārya (on Āp. 14, 14 and 15), Mantra 16 ends with प्रति तिष्ठतु, 17 with तथा कृतम्, 18 with सरस्वतीः, 19 begins with ऐतु गर्भो, and 20 begins with स्थविच्यव.

दिवस्परि प्रथमं जज्ञे अग्निरस्मद्द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥२१॥
विद्मा ते अग्ने त्रेधा त्रयाणि विद्मा ते सद्म विभृतं पुरुत्रा ।
विद्मा ते नाम परमं गुहा यद्विद्मा तमुत्सं यत आजगन्थ ॥२२॥
समुद्रे त्वा नृमणा अप्स्व१न्तर्नृचक्षा ईधे दिवो अग्न ऊधन् ।
तृतीये त्वा रजसि तस्थिवाँसमृतस्य योनौ महिषा अहिन्वन् ॥२३॥
अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधस्समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥२४॥
उशिक्पावको अरतिस्सुमेधा मर्तेष्वग्निरमृतो नि धायि ।
इयर्ति धूममरुषं भरिभ्रदुच्छुक्रेण शोचिषा द्यामिनक्षन् ॥२५॥
विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः ।
वीडुं चिदद्रिमभिनत्परायञ्जना यदग्निमयजन्त पञ्च ॥२६॥
श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणस्सोमगोपाः ।
वसोस्सूनुस्सहसो अप्सु राजा वि भात्यग्र उषसामिधानः ॥२७॥
यस्ते अद्य कृणवद्भद्रशोचेऽपूपं देव घृतवन्तमग्ने ।
प्र तं नय प्रतरां वस्यो अच्छाभि द्युम्नं देवभक्तं यविष्ठ ॥२८॥

21–31 The MSS. of the text have only दिवस्परीत्येषोऽनुवाकः ॥ This is, as Haradatta's commentary shows, Ts. IV, 2, 2 (not Rv. X, 45). Āp. 15, 1 refers to it by वात्सप्रेण. 22 Hw. reads consistently वित्मा and वित्म for विद्मा, also सत्म for सद्म. 27 b H. remarks that वसोः stands for वसुः, the reading of the Bahvṛcas.

आ तं भज सौश्रवसेष्वग्न उक्थउक्थ आ भज शस्यमाने ।
प्रियस्सूर्ये प्रियो अग्ना भवात्युज्जातेन भिनदुदुज्जनित्वैः ॥२९॥
त्वामग्ने यजमाना अनु द्यून्विश्वा वसूनि दधिरे वार्याणि ।
त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुशिजो वि वव्रुः ॥३०॥
दृशानो रुक्म उर्व्या व्यद्यौदुर्मर्षमायुः श्रिये रुचानः ।
अग्निरमृतो अभवद्वयोभिर्यदेनं द्यौरजनयत्सुरेताः ॥३१॥
अस्मिन्नहँ सहस्रं पुष्याम्येधमान स्वे वशे ॥३२॥
अङ्गादङ्गात्सं भवसि हृदयादधि जायसे ।
आत्मा वै पुत्रनामासि स जीव शरदश्शतम् ॥३३॥

एकादशः खण्डः ॥११॥

अश्मा भव परशुर्भव हिरण्यमस्तृतं भव ।
पशूनां त्वा हिंकारेणाभि जिघ्राम्यसौ ॥१॥
मेधां ते देवस्सविता मेधां देवी सरस्वती ।
मेधां ते अश्विनौ देवावा धत्तां पुष्करस्रजा ॥२॥

32 °धमानाः E. °धमाना Wh. T. 33 b पुत्रनाम° E.—See Hir. II, 3, 2; Āśv. I, 15, 9; Pār. I, 18, 2; MBr. I, 5, 17; Bṛh. Up. VI, 4, 8; 26.—एकादशः खण्डः ॥ Wh. ॥११॥ Bu. धाता ददातु नो रयिं विँशतिः ॥११॥ E. B. II, 12, 1a See MBr. I, 5, 18; Hir. II, 3, 2; Pār. I, 16, 18; Āśv. I, 15, 3; Bṛh. Up. VI, 4, 26. 1 b जिघ्राम्यसौ B.—See MBr. I, 5, 19; Pār. I, 18, 4. 2 b मे अश्विनौ B. तेश्विनौ Bu.—See MBr. I, 5, 9; Āśv. I, 15, 2; Rv.-Ms., fol. 56a; Rv. Khila 29, 2.

त्वयि मेधां त्वयि प्रजां त्वय्यग्निस्तेजो दधातु ॥३॥

त्वयि मेधां त्वयि प्रजां त्वयीन्द्र इन्द्रियं दधातु ॥४॥

त्वयि मेधां त्वयि प्रजां त्वयि सूर्यो भ्राजो दधातु ॥५॥

क्षेत्रियै त्वा निर्ऋत्यै त्वा द्रुहो मुञ्चामि वरुणस्य पाशात् ।
अनागसं ब्रह्मणे त्वा करोमि शिवे ते द्यावापृथिवी उभे इमे ॥६॥

शं ते अग्निस्सहाद्भिरस्तु शं द्यावापृथिवी सहौषधीभिः ।
शमन्तरिक्षँ सह वातेन ते शं ते चतस्रः प्रदिशो भवन्तु ॥७॥

या दैवीश्चतस्रः प्रदिशो वातपत्नीरभि सूर्यो विचष्टे ।
तासां त्वा जरस आ दधामि प्र यक्ष्म एतु निर्ऋतिं पराचैः ॥८॥

अमोचि यक्ष्माद्दुरितादवर्त्यै द्रुहः पाशान्निर्ऋत्यै चोदमोचि ।
अहा अवर्तिमविदत्स्योनमप्यभूद्भद्रे सुकृतस्य लोके ॥९॥

सूर्यमृतं तमसो ग्राह्या यद्देवा अमुञ्चन्नसृजन्व्येनसः ।
एवमहमिमं क्षेत्रियाज्जामिशँसाद्द्रुहो मुञ्चामि वरुणस्य पा-
शात् ॥१०॥

भूः स्वाहा भुवः स्वाहा सुवः स्वाहोँ स्वाहा ॥११-१४॥

द्वादशः खण्डः ॥१२॥

6-10 See TBr. II, 5, 6, 1–3; Av. II, 10; Hir. II, 3, 10-4, 1. 6b अनागसं B. 8a दैवीश्च° Wh.—°रभी Bu.—सूर्यो वि चष्टे B. सूर्यो विचचे Bu. 8b तासां त्वा B. E. TBr. l.c. तासां त्वा (tvā = tvā + á) H. 10a व्येनसः B. E. 14 द्वादशः खण्डः ॥ Wh. ॥१२॥ Bu. अश्मा भव षोडश ॥१२॥ E. B.

मा ते कुमारँ रक्षो वधीन्मा धेनुरत्यासारिणी ।
प्रिया धनस्य भूया एधमाना स्वे गृहे ॥१॥
अयं कुमारो जरां धयतु दीर्घमायुः ।
तस्मै त्वँ स्तन प्र प्यायायुर्वर्चो यशो बलम् ॥२॥
यद्भूमेर्हृदयं दिवि चन्द्रमसि श्रितम् ।
तदुर्वि पश्यं माहं पौत्रमघँ रुदम् ॥३॥
यत्ते सुसीमे हृदयं वेदाहं तत्प्रजापतौ ।
वेदाम तस्य ते वयं माहं पौत्रमघँ रुदम् ॥४॥
नामयति न रुदति यत्र वयं वदामसि यत्र चाभिमृशामसि ॥५॥
आपस्सुप्तेषु जागृत रक्षाँसि निरितो नुदध्वम् ॥६॥
अयं कलिं पतयन्तँ श्वानमिवोद्वृद्धम् ।

II, 13, 1a °रत्यासारिणी Bu. Wh. H. T. °रत्याचारिणी E. °रत्याचारिणी B. P. °रतिसारिणी Hir. II, 4, 2. 2b तस्मै Wh. Hw. यस्मै B. E. Bu. T.—स्तनं B. P. Hir. II, 4, 3. Cf. Ṛv.-Ms., fol. 56a. 3b रुदं E.—Cf. Hir. II, 3, 8. 4a सुसीमे हृदयं H. सुसीमे हृदयं Wh. T. सुशीमे हृदयं B. सुशीमे हृदये E. P. सुसीमेर्हृदयं Bu. Cf. Hir. II, 3, 8; MBr. I, 5, 10; Āśv. I, 13, 7; Pār. I, 11, 9.—वदाहं E. 4b रुदं E. 5 वदामसि and चाभिमृशामसि, accents by conjecture. वदामसि and चाभि मृशामसि B. E.—See Hir. II, 4, 5; Pār. I, 16, 25. 6 जाग्रत B. E. T. जाग्रता प्रबुद्धा भवत Hbd. The Grantha MSS. do not distinguish between ग्र and गृ, hence we may read जाग्रत or जागृत in Bu. Wh. Hw. Hbg. HHg. See Hir. II, 4, 5; Pār. I, 16, 22.—निरृच्छतो Wh. 7a °न्तँ श्वानमिवोद्बद्धं E.

अजां वाशितामिव मरुतः पर्याध्वँ स्वाहा ॥७॥
शण्डेरथश्शण्डिकेर उलूखलः ।
च्यवनो नश्यतादित स्वाहा ॥८॥
अयश्शण्डो मर्क उपवीर उलूखलः ।
च्यवनो नश्यतादित स्वाहा ॥९॥
केशिनीः श्वलोमिनीः खजापोऽजोपकाशिनीः ।
अपेत नश्यतादित स्वाहा ॥१०॥
मिश्रवाससः कौबेरका रक्षोराजेन प्रेषिताः ।
ग्रामँ सजानयो गच्छन्तीच्छन्तोऽपरिदाकृतान्स्वाहा ॥११॥
एतान्घ्नतैतान्गृह्णीतेत्ययं ब्रह्मणस्पुत्रः ।
तानग्निः पर्यसरत्तानिन्द्रस्तान्बृहस्पतिः ।
तानहं वेद ब्राह्मणः प्रमृशतः कूटदन्तान्विकेशाँल्लम्बनस्तना-
न्स्वाहा ॥१२॥

त्रयोदशः खण्डः ॥१३॥

7b वासितमिव E.—पर्य्याङ्घं Bu. पर्य्याङ्घं Wh. पर्याङ्घँ T. 8a शण्डेरथः (?) H. शंडे रथः B. E. 9a अयः B. अयः E.—शंडोयमर्क E.—Cf. Hir. II, 3, 7; Pār. I, 16, 23. 10a केशिनीः B. केशिनी E. केशिनि Bu.—खजापो B. Bu. Wh. H. T. सखजाः पो E.—°काशिनी B. E.—Cf. Hir. II, 3, 7. 10b नश्यतादितः E. 11a प्रेषिताः Bu. 11b °च्छन्तोपरिदाकृतान् स्वा° Bu. Wh. H. °च्छन्तोपरिदाकृतांस्वा° (त्स्वा sec. m.) B. °च्छन्तोपलितांकृतांत्स्वा° E. See Hir. l.c. 12a ब्रह्मणस्पुत्रः B. बह्मणस्पुत्रः E. ब्रह्मणः पुत्रः Wh. 12c ब्राह्मण B.—प्रमृशतः कू° B.

नक्तंचारिण उरस्पेशाञ्छूलहस्तान्कपालपान् ।
पूर्व एषां पितेत्युच्चैश्राव्यकर्णकः ।
माता जघन्या सर्पति ग्रामे विधुरमिच्छन्ती स्वाहा ॥१॥
निशीथचारिणी स्वसा सन्धिना प्रेक्षते कुलम् ।
या स्वपन्तं बोधयति यस्यै विजातायां मनः ।
तासां त्वं कृष्णवर्त्मने क्लोमानं हृदयं यकृत् ।
अग्ने अक्षीणि निर्दह स्वाहा ॥२॥
अङ्गादङ्गात्संभवसि हृदयादधि जायसे ।
वेदो वै पुत्रनामासि स जीव शरदश्शतम् ॥३॥
अश्मा भवेत्येषा ॥४॥

अग्निरायुष्मान्स वनस्पतिभिरायुष्मान् । तेन त्वायुषायुष्मन्तं करोमि ॥५॥

सोम आयुष्मान्स ओषधीभिरायुष्मान् । तेन .... ॥६॥

प्रमृशतः कू° E.—See Hir. l.c.—त्रयोदशः खण्डः Wh. ॥१३॥ Bu. मा ते कुमारं त्रयोविंशतिः ॥१३॥ E. B. II, 14, 1 a उरस्पेशाञ्छू° Bu. उरस्पेशांछू° B. E. See Hir. l.c. 1 c जघन्यां सर्पति E.—विधुर° B. 2 b बोधयन्ति E. P. 2 c कृष्णवर्त्मने B. हे कृष्णवर्त्मने कृष्णवर्त्मन् H. See Introd., p. xxv. 2 d अक्षीणि निर्दह B. अक्षीणि निर्दहत् E. P. 3 b पुत्रनामा° E. See II, 11, 33. 4 See II, 12, 1. 5–9 The MSS. of the text have अग्निरायुष्मानिति पञ्च ।, and H. explains the *five* Mantras as given from Ts. II, 3, 10, 3. (So also in P.T.) The Mantra पितर आयुष्मन्तस्ते स्वधयायु° etc. is only mentioned in Hw., not in Hbd. Hbg. HHg. See also Pār. I, 16, 6; Hir. II, 4, 18.

यज्ञ आयुष्मान्त्स दक्षिणाभिरायुष्मान् । तेन˘ ˘ ˘ ˘ ॥७॥

ब्रह्मायुष्मत्तद्ब्राह्मणैरायुष्मत् । तेन˘ ˘ ˘ ˘ ॥८॥

देवा आयुष्मन्तस्तेऽ३ऽमृतेनायुष्मन्तः । तेन त्वायुषायुष्मन्तं करोमि ॥९॥

सर्वस्मादात्मनस्संभूतासि सा जीव शरदश्शतम् ॥१०॥

भूरपां त्वौषधीनाँ रसं प्राशयामि । शिवास्त आप ओषधयस्सन्त्वनमीवास्त आप ओषधयस्सन्त्वसौ ॥११॥

भुवोऽपां त्वौ० ˘ ˘ ˘ ˘ ॥१२॥

सुवरपां त्वौ० ˘ ˘ ˘ ˘ ॥१३॥

भूर्भुवस्सुवरपां त्वौषधीनाँ रसं प्राशयामि । शिवास्त आप ओषधयस्सन्त्वनमीवास्त आप ओषधयस्सन्त्वसौ ॥१४॥

उष्णेन वायवुदकेनेत्येषः ॥१५-२२॥

चतुर्दशः खण्डः ॥१४॥

यद्भूमेः क्रूरं तदितो हरामि पराचीं निर्ऋतिं निर्वाहयामि । इदँ श्रेयोऽवसानमागन्म देवा गोमदश्वावदिदमस्तु प्र भूमं ॥१॥

11b शिवास्ता, and ०मीवास्ता T.—सन्त्वसौ E. 12-13 भुवोपाँ (०पां B.) स्वरपां B. E. T. भुवोपां सुवरपां Wh. Bu. 14a सुवरपां Wh. Bu. स्वरपां B. E. T. 15-22=II, 1, 1-8. See II, 7, 4-11. — चतुर्दशः खण्डः ॥ Wh. ॥१४॥ Bu. ॥१४॥ नक्तंचारिणश्चतुर्दश ॥१४॥ E. B. II, 15, 1b देवा B.—प्र भूम B. प्रभूः Bu.

स्योना पृथिवि भवानृक्षरा निवेशनी ।
यच्छा नश्शर्म सप्रथाः ॥२॥
इहैव तिष्ठ निमिता तिल्विला स्यादिरावती ।
मध्ये ताल्पस्य तिष्ठान्मा त्वा प्रापन्नघायवः ॥३॥
आ त्वा कुमारस्तरुण आ वत्सो जगता सह ।
आ त्वा परिस्रुतः कुम्भा आ दध्नः कलशीरयन् ॥४॥
ऋतेन स्थूणावधि रोह वंशोग्रो विराजन्नप सेध शत्रून् ॥५॥
ब्रह्म च ते क्षत्रं च पूर्वे स्थूणे अभि रक्षतु ॥६॥
यज्ञश्च दक्षिणाश्च दक्षिणे ॥७॥ इषश्चोर्जश्चापरे ॥८॥ मित्रश्च वरुणश्चोत्तरे ॥९॥ धर्मस्ते स्थूणाराजः ॥१०॥ श्रीस्ते स्तूपः ॥११॥
उद्ध्रियमाण उद्धर पाप्मनो मा यदविद्वान्यच्च विद्वांश्चकार ।

2a पृथिवी (°वि sec. m.) भवा° B. पृथिवि भवा° E. पृथिवी भवा° Wh. Bu. See TĀ. X, 1, 10; Rv. I, 22, 15; MBr. II, 2, 7.—निवेशिनि Bu. 3a तिष्ठंनिमिता E. तिष्ठ नि° B. तिष्ठन्निमिरा Wh.—तिल्विला B. तिल्धिरा E. नितिल्पिला Bu.—स्यादिरा° B. See Introd., p. xxv. 3b ताल्पस्य Bu. Hw. T. ताल्पस्य B. Wh. Hbg. ताल्यास्य E. Deest in Hbd. HHg. 4a जायतां सह E. See Āśv. II, 8, 16; Pār. III, 4, 4; Hir. I, 27, 4; Av. III, 12, 7. 4b परिस्रुतः Bu.—कुंभाः H. Wh. T. कुभा Bu. कुंभ E. कुंभ B.—दध्नकलशीरयन् E. 5 °जन्नप शेध E. °जंतप सेघ (सेध sec. m.) B. See Av. III, 12, 6a; Hir. I, 27, 7; Āśv. II, 9, 2. 6 पूर्वस्थूणे E.— रक्षन्तु E. 7 दक्षिणा B. E. 9 °श्चोत्तरे B. 10–11 °राजश्रीस्ते स्तूपः (स्तूपैः E.) B. E. Wh. Bu. Cf. Pār. III, 4, 18; Śāṅkh. III, 3, 3 seqq. 12a °श्चकार B. E.

अह्ना यदेनः कृतमस्ति पापँ रात्रिया यदेनः कृतमस्ति पापँ
सर्वस्मान्मोद्धृतो मुञ्च तस्मात् ॥१२॥

इन्द्रस्य गृहा वसुमन्तो वरूथिनस्तानहँ सुमनसः प्र पद्ये ॥१३॥

अमृताहुतिममृतायां जुहोम्यग्निं पृथिव्याममृतस्य जित्यै ।
तयानन्तं काममहं जयानि प्रजापतिर्यं प्रथमो जिगायाग्निमग्नौ
स्वाहा ॥१४॥

अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः ।
प्र प्रदातारं तारिष ऊर्जं नो धेहि द्विपदे चतुष्पदे ॥१५॥

अरिष्टा अस्माकं वीरास्सन्तु मा परा सेचि मे धनम् ॥१६॥

भूमिर्भूमिमगान्माता मातरमप्यगात् ।
भूयास्म पुत्रैः पशुभिर्यो नो द्वेष्टि स भिद्यताम् ॥१७॥

वास्तोष्पते प्रति जानीह्यस्मान्स्वावेशो अनमीवो भवा नः ।
यत्त्वेमहे प्रति तन्नो जुषस्व शं न एधि द्विपदे शं चतुष्पदे ॥१८॥

वास्तोष्पते शग्मया सँसदा ते सक्षीमहि रण्वया गातुमत्या ।
आवः क्षेम उत योगे वरं नो यूयं पात स्वस्तिभिस्सदा नः ॥१९॥

12b कृतमस्ति (*bis*) B. E.—रात्रिया B. E. Wh. Bu. रात्र्या H.—सर्वस्मान्मोधृतो E. 13 Cf. Pār. III, 4, 18; S'āṅkh. III, 4, 10. 14a जुहोत्य° Bu. 14b जयामि E.—°ग्निमग्नौ E. 15 The MSS. of the text give only the Pratīka, अन्नपत इत्येषा ॥ See Ts. IV, 2, 3, 1; V, 2, 2, 1; TBr. III, 11, 4, 1. 16 नो ध° T.—Cf. Pār. I, 3, 14; S'āṅkh. III, 4, 4. 17 Cf. Kaus'. 136, 2. 18–19 The MSS. of the text have वास्तोष्पत इति द्वे ॥ H. explains the Mantras as given from Ts. III, 4, 10, 1; cf. Rv. VII, 54, 1, and 3.

वास्तोष्पते प्रतरणो न एधि गोभिरश्वेभिरिन्दो ।
अजरासस्ते सख्ये स्याम पितेव पुत्रान्प्रति नो जुषस्व ॥२०॥
अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् ।
सखा सुशेव एधि नः ॥२१॥
शिवँ शिवम् ॥२२॥

पञ्चदशः खण्डः ॥१५॥

कूर्कुरस्सुकूर्कुरः कूर्कुरो वालबन्धनः ।
उपरिष्टाद्यदेजाय तृतीयस्या इतो दिवः ॥१॥
औलव इत्तमुपा ह्वयथार्जीञ्छ्यामश्शबलः ।
अधोराम उलूखलस्सारमेयो ह धावति समुद्रमिव चाकशत् ॥२॥

See also Āśv. II, 9, 9; Pār. III, 4, 7; Hir. I, 28, 1; Kauś. 43, 13. 20a एधि गो° Bu. H. T. एनधि गो° E. एधि गयस्फानो गो° B. See Rv. VII, 54, 2. In Wh., Mantras 20 to 22 are missing. 20b अजरासस्ते E. 21a वास्तोष्पते E.—Rv. VII, 55, 1. 22 पञ्चदशः खण्डः Wh. यजूंषि क्रूरँ षड्विंशतिः ॥१५॥ E. B. Bu. has ॥१५॥ *before* Mantra 22. II, 16, 1a कूर्कु (र्कु Hbg.) रस्सुकूर्कुरः कूर्कुरो वाल° Wh. Hbg. Hbd. कूर्कुरः स कूर्कुरः कूर्कुरो बाल° B. कूर्कुरसुकूर्कुरः कूरोर्कु वाल° E. कूर्कुरस्सुकुर्कुरः कूर्कुरो वाल° Bu. कुर्कुरः सुकूर्कुरः कूर्कुरः वाल° Hw. कुर्कुरः सुकुर्कुरः कुर्कुरः वाल° HHg. See Pār. I, 16, 24; Hir. II, 7, 2. 1b °देजायत E. 2a औलव B.—इत्तमुपा E.—ह्वयताजीर्छामः शबलः B. ह्वयथाजींछाम शबलः E. ह्वयतार्जिम् श्यामश्शबलः Wh. ह्वयथार्जिश्यामश्श° Bu. ह्वयथ, आर्जीन्, श्यामः H. ह्वयतार्जीञ्ख्यामश्श° T. 2b अधीराम E.—उलुंबलः Wh. Bu. T. उलुंबल

बिभ्रन्निष्कं च रुक्मं च शुनामग्रं सुवीरणः ।
सुवीरण सृज सृज शुनक सृजैकव्रात्य सृज च्छत् ॥३॥

तत्सत्यं यस्त्वेन्द्रोऽब्रवीन्ना स्पाशयस्वेति तास्त्वं स्पाशयित्वागं-च्छस्तं त्वाब्रवीदविदं हा३ इत्यविदं हीति वरं वृणीष्वेति कुमारमेवाहं वरं वृण इत्यब्रवीः ॥४॥

विगृह्य बाहू प्रवसे द्यामिव चाकशत् ॥५॥
बिभ्रन्निष्कं च रुक्मं च शुनामग्रं सुवीरणः ।
सुवीरण सृज सृज शुनक सृजैकव्रात्य सृज च्छत् ॥६॥

उलूवलः H. उलुंबभः E. उलूवलः B.—अव चाकशत् Hw. Hbg. Hbd. T., for इव चा°; HHg. has only चाकशत्, giving neither अव nor इव. Cf. Hir. II, 7, 2. 3a बिभ्रंनि° E. बिभ्रति नि° B pr. m. — सुवीरणः Wh. Hw. Hbg. सुवीरिणः E. Bu. HHg. T. सुवीरिणः B. Hbd. 3b सुबीरण Wh. Hw. सुवीरण Hbd. सुसूरिण Hbg. सुबीरिण Bu. HHg. T. सुवींरिण B. सुवींरिणः E.—°कंव्रात्य B. °कवाक्य Bu.—Cf. Hir. II, 7, 2; Pār. I, 16, 24. 4 यत्वेन्द्रोब्र° B. E. यत्तेन्द्रोब्र° Wh. T. यत्वेन्द्रोब्र° Bu.—स्पाशयित्वागंच्छतं B sec. m. °गंछंतं B pr. m. स्पाधियित्वा-गच्छस्तं Bu. स्पाशयत्वागच्छन्तं Wh.—हा३ B. E. Bu. T. ह३ Wh. (The two Grantha MSS. have a peculiar sign somewhat resembling the Grantha श्य to mark the pluta vowel.)—वृणा इ° Wh.—°ब्रवीर्विगृह्य Bu. °ब्रवीद्विगृह्य B. E. °ब्रवीत् । विगृह्य Wh. त्वं च पुनरब्रवीः Hw. त्वं च पुनरब्रवीत् (sic) Hbd. Hbg. HHg. Cf. Pār. I, 16, 24; Hir. II, 7, 3–4. 5 प्रवसे B.—द्यामिव Bu. Hw. ज्यामिव B. E. Wh. द्यामव T. Hbg. HHg. (deest in Hbd.). See Introd., p. xxv. 6a Only Bu. gives this verse in an abridged form, the other MSS. repeat it in full. सुबीरणः Wh. सुबीरिणः E. T. सुवीरिणः B. 6b सुबीरण Wh. सुवींरिण E. T. सुवींरिण B.

तत्सत्यं यत्ते सरमा माता रोहितः पिता ।
अमी ये के संरस्यका अवधावंति तृतीयस्या इतो दिवः ॥७॥
तेकश्च ससरमतण्डश्च तूलश्च वितूलश्चार्जुनश्च लोहितश्च ।
दुला ह नाम वो माता मन्थाकको ह वः पिता ॥८॥
सं तर्षां हन्ति चक्री वो न सीसरीदत ।
छदपेहि सीसरम सारमेय नमस्ते अस्तु सीसर ॥९॥
समश्वा वृषणः पदो न सीसरीदत ।
छदपेहि सीसरम सारमेय नमस्ते अस्तु सीसर ॥१०॥
श्वानमिच्छादन्न पुरुषं छत् ॥११॥

7a रोहितः B. Wh. H. लोहितः E. T. लेहितः Bu.—Cf. Pār. I, 16, 24. 7b ये के सं° according to H. ये कंस° B. E.—°धावत Bu. °धावंति B. Wh. T. °धावन्ति E. See Introd., p. xxvi, and Hir. II, 7, 2. 8a ससरमत्तंटश्च E. सरमतण्डः Hbd. सरमताण्डः Hbg. ससमतणुः HHg.—तूलश्च विकूल° Bu. कूलः विकूलः Hbg. Hbd.—°नश्चालोहितश्च E.—See Hir. l. c. 8b दूलां ह B. दुला हा Bu.—मन्थाकको ह Wh. Hbd. Hbg. HHg. T. ममन्थाकको ह Bu. मंथाकको ह B. यथांकजुह E. मन्थाकः Hw.—See Hir. l. c. 9a सं तर्षां H. संतर्षा B. E. सन्नचा Wh.—वो न सीसरीदत MSS. I cannot make any sense of this, nor does Haradatta give any help, who says अतश्च न सीसरीदत नोऽपसर्पत, leaving वः unexplained. See Hir. l.c., and Introd., p. xxvi. 9b and 10b छदपेहि B.—सीसर for सीसरम Bu.—Cf. Pār. I, 16, 24. 10a समंश्वा वृषणः E. समश्वा वृषाणः B. °श्वा वृषाणः T.—पदो न सीसंरीदत B. पदोनसीसरीदत Bu. Wh. पदो न सीसंरीदत E. See above 9a. 11 श्वानमिक्षादन्न पुरुषं E. श्वानमिक्षादन्नपुरुषं B. °मिच्छा° Wh.

एते ते प्रतिं दृश्येते समानवंसने उभे ।
ते अहँ सारयेण मुसंलेनाव हन्म्युलूखले ॥१२॥
हतश्शङ्खो हतश्शंङ्खपिता हतश्शंङ्खकुतुर्वकः ।
अथैषाँ स्थपतिर्हतः ॥१३॥
ऋषिर्बोधः प्रबोध स्वप्नो मातरिश्वा ।
ते तें प्राणान्त्स्यंरिष्यन्ति मा भैषीर्न मंरिष्यसि ॥१४॥

जग्धो मशंको जग्धा वितृष्टिर्जग्धो व्यंध्वर स्वाहा ॥१५॥
जग्धो व्यंध्वरो जग्धो मशंको जग्धा वितृष्टि स्वाहा ॥१६॥
जग्धा वितृष्टिर्जग्धो व्यंध्वरो जग्धो मशंक स्वाहा ॥१७॥

षोडशः खण्डः ॥१६॥

इन्द्र जहिं दन्दशूकं पक्षिणं यस्सरीसृपः ।

12a एते ते B. E.—समानमसंने E. 12b हन्म्युलूखले B sec. m. T. हन्मु° B pr. m. हन्युलूखंले E. Wh. हन्नुलू° Bu. 13a शंखकुतुर्वकः Bu. H. T. शंखः कुतुर्व (or र्व)कः Wh. शंखकुथुर्बलः B. शङ्खकुर्तुर्वकः E. 14a ऋषिर्बोधः प्रबोधः E. ऋषिर्बोध-प्रबोध Bu. 14b प्राणान् स्मरिष्यन्ति Bu. H. °णान्त्स्फरि° T. प्राणाम् सरिष्यन्ति Wh. प्राणान् संरिष्यन्ति B. प्राणात्संरिष्यन्ति E.—मा भैषीर्न मंरिष्यसि B. मो भैषीर्न् ममरिष्यसि E. 15 जग्धा वितृष्णिर्जग्धो व्यध्वर व्यतृष्टिः स्वाहा B.—Cf. Hir. II, 16, 5. 16 जग्धो मशको जग्धो व्यङ्करो Bu.—जग्धा B. 17 जग्धो व्यङ्करो जग्धा पिदृष्टिर्जग्धो म° Bu.—षोडशः खण्डः Wh. ॥१६॥ Bu. कुर्कुरः पंचविँशतिः ॥१६॥ B. कूकुरः पञ्चविँशतिः ॥१६॥ E. II, 17, 1a इन्द्र जहिं, accents by conjecture. इन्द्रं जहि B. E.—दन्तशूकं Wh. Hbg. HHg.—सरीसृपः E.

दङ्क्ष्यन्तं च दशन्तं च सर्वांस्तानिन्द्र जम्भय स्वाहा ॥१॥
अप्सु जात सरोवृद्ध देवानामपि हस्त्य ।
त्वमग्न इन्द्रप्रेषितस्स नो मा हिंसी स्वाहा ॥२॥
त्राणमसि परित्राणमसि परिधिरसि ।
अन्नेन मनुष्यांस्त्रायसे तृणैः पशून्कर्तेन सर्पान्यज्ञेन देवान्स्वधया पितृन्स्वाहा ॥३॥
तत्सत्यं यत्तेऽमावास्यायां च पौर्णमास्यां च विषबलिं हरन्ति सर्वे उदरसर्पिणः ।
तत्ते प्रेरते त्वयि सं विशन्ति त्वयि नस्सतस्त्वयि सन्तो वर्षाभ्यो नः परि देहि ॥४॥
नमो अस्तु सर्पेभ्यो ये के च पृथिवीमनु ।
ये अन्तरिक्षे ये दिवि तेभ्यस्सर्पेभ्यो नमः ॥५॥
येऽदो रोचने दिवो ये वा सूर्यस्य रश्मिषु ।
येषामप्सु सदः कृतं तेभ्यस्सर्पेभ्यो नमः ॥६॥

1b दृच्यंतं च दृशंतं च B. दंदणांतं च दृशतं च E. दंदणान्तश्च दशन्तश्च Bu. दन्दणांतं च Hbd. 2a सरोवृद्ध Bu. Wh. Hw. स्सरोवृद्ध T. सरेवृद्ध B. सरेवृद्धा E. सरे सरसी समुद्रे वृद्ध Hbd. सरे सरसि समुद्रे प्रवृद्ध Hbg. HHg. 3a परिधीरसि ॥ B. E. 3b मनुष्याँस्त्रायंते तृणैं E.—कर्त्तैनं E. कर्त्तैन Bu. H. गर्तैनं B. T. गर्त्तैन Wh. 4a °वास्यायां E.—च विषबलिँ हरंति B. 4b संविशन्तु । Wh. 5–7 are not given in full in the MSS. I take them from Ts. IV, 2, 8, 3. सर्पेभ्यो ये के च इति । तिस्रिः ॥ E. सर्पेभ्य इति तिस्रः । B. Bu. Wh. T.

या इषवो यातुधानानां ये वा वनस्पतीँरनु ।
ये वावटेषु शेरते तेभ्यस्सर्पेभ्यो नमः ॥७॥

नमो अस्तु सर्पेभ्यो ये पार्थिवा य आन्तरिक्ष्या ये दिव्या ये दिश्याः ।
तेभ्य इमं बलिँ हरिष्यामि तेभ्य इमं बलिमहार्षम् ॥८॥

तक्षक वैशालेय धृतराष्ट्रैरावतस्ते जीवास्त्वयि नस्सन्तस्त्वयि सन्तो वर्षाभ्यो नः परि देहि ॥९॥

धृतराष्ट्रैरावत तक्षकस्ते वैशालेयो जीवास्त्वयि नस्सन्तस्त्वयि सन्तो वर्षाभ्यो नः परि देहि ॥१०॥

अहिँसातिबलस्ते जीवास्त्वयि नस्सन्तस्त्वयि सन्तो वर्षाभ्यो नः परि देहि ॥११॥

अतिबलाहिँसस्ते जीवास्त्वयि नस्सन्तस्त्वयि सन्तो वर्षाभ्यो नः परि देहि ॥१२॥

8a आन्तरिक्षा E. अंतरिक्ष्या B. आन्तरिक्ष्या Bu. Wh. H. T. Cf. Hir. II, 16, 6.— दिव्या B.—दिश्याः B.—After दिश्याः, E. has the following interpolation: एवांभूति बभूवस्ते अस्मिन्यज्ञे समचराती ॥ 8b इदं बलिं Bu.—इदमं बलिम° Bu. इमां बलिंम° B pr. m. इमं बलिम° B sec. m. इमं बलिंमहारिषं E. 9 वैशालेय धृतराष्ट्रैरावतस्ते Wh. H. T. वैशालेय धृतराष्ट्रैरावत ते B. Bu. वैशालेय धृतराष्ट्रीरावत तक्षकस्ते वैशालियो E.—जीवास्त्वयौ न सत° E. 10 धृतराष्ट्रैरावत B.— तक्षकस्ते वैशालियो जीवा° E. तक्षक वैशालेय ते जीवा° B. Bu. तक्षकवैशालेयस्ते T. 11 अहिँसातिबलस्ते जीवा° Wh. H. T. अहिँसातिबल ते जीवा° Bu. अहिँसातिबलस्ते जीवा° E. अँसातिबल ते जीवा° B. 12 अतिबलाहिँसस्ते जीवा° Wh. H. T.

ये दन्दशूकाः पार्थिवास्ताँस्त्वमितः परोगव्यूति नि वेशय। सन्ति वै नश्शफिनस्सन्ति दशिडनस्ते वो नेद्धिनसान्येद्यूयमस्मान् हिनसात ॥१३॥

समीची नामासि प्राची दिक् तस्यास्तेऽग्निरधिपतिरसितो रक्षिता यश्चाधिपतिर्यश्च गोप्ता ताभ्यां नमस्तौ नो मृडयतां ते यं द्विष्मो यश्च नो द्वेष्टि तं वां जम्भे दधामि ॥१४॥

ओजस्विनी नामासि दक्षिणा दिक् तस्यास्त इन्द्रोऽधिपतिः पृदाकू (रक्षिता etc. . . . दधामि) ॥१५॥

प्राची नामासि प्रतीची दिक् तस्यास्ते सोमोऽधिपति स्वजो (रक्षिता etc. . . . दधामि) ॥१६॥

अवस्थावा नामास्युदीची दिक् तस्यास्ते वरुणोऽधिपतिस्ति-रश्चराजी (रक्षिता etc. . . . दधामि) ॥१७॥

अधिपत्नी नामासि बृहती दिक् तस्यास्ते बृहस्पतिरधिपति श्चित्रो (रक्षिता etc. . . . दधामि) ॥१८॥

वशिनी नामासीयं दिक् तस्यास्ते यमोऽधिपतिः कल्माष-

अतिबलाहिँसस्ते जीवा° E. अतिबलाहिँस ते जीवा° B. Bu. 13a दन्तमूकाः Bu. Wh. Hbg.—परो गव्यूति E. परोगव्यूतिं B.—वेशया Bu. 13b नेद्धिनसान्यद्यू° E. नेद्धिन्नसानेघू° B. न्येद्धिनसान्येद्यू° Bu. नेद्धिनसानेद्यू° Wh. नेद्धिनसान्नेद्यू° T. नेत् हिनसात् न्येत् यू° H. See Introd., p. xxvii. 14–25 The MSS. have only: समीची नामासि प्राची दिग्घेतयो नाम स्थेति द्वादशपर्यायाः ॥ H. explains all the Mantras as given from Ts. V, 5, 10, 1–3; 3–5.

ग्रीवो रक्षिता यश्चाधिपतिर्यश्च गोप्ता ताभ्यां नमस्तौ नो मृडयतां ते यं द्विष्मो यश्च नो द्वेष्टि तं वां जम्भे दधामि ॥१९॥

हेतयो नाम स्थ तेषां वः पुरो गृहा अग्निर्व इषवस्सलिलो (वातनामं etc. . . . दधामि) ॥२०॥

निलिम्पा नाम स्थ तेषां वो दक्षिणा गृहाः पितरो व इषवस्सगरो (वातनामं etc. . . . दधामि) ॥२१॥

वज्रिणो नाम स्थ तेषां वः पश्चाद्गृहा स्वप्नो व इषवो गह्वरो (वातनामं etc. . . . दधामि) ॥२२॥

अवस्थावानो नाम स्थ तेषां व उत्तराद्गृहा आपो व इषवस्समुद्रो (वातनामं etc. . . . दधामि) ॥२३॥

अधिपतयो नाम स्थ तेषां व उपरि गृहा वर्षं व इषवोऽवस्वान् (वातनामं etc. . . . दधामि) ॥२४॥

क्रव्या नाम स्थ पार्थिवास्तेषां व इह गृहा अन्नं व इषवो निमिषो वातनामं तेभ्यो वो नमस्ते नो मृडयत ते यं द्विष्मो यश्च नो द्वेष्टि तं वो जम्भे दधामि ॥२५॥

अप श्वेत पदा जहि पूर्वेण चापरेण च ।
सप्त च मानुषीरिमास्तिस्रश्च राजबन्धवीः ॥२६॥

20 seqq. वातनामं to दधामि to be supplied from 25. 26b मान्दुषी° E.—°रिमा ति° B.—राजबन्धवी: MSS. and H. See Pār. II, 14, 4; Sāṅkh. IV, 18, 1; Āśv. II, 3, 3; Hir. II, 16, 8, with Prof. Kirste's note; and Introd., p. xxiv.

न वै श्वेतस्याध्याचारेऽहिर्जघान कं चन ।
श्वेताय वैदर्वाय नमो नमः श्वेताय वैदर्वाय ॥ २७ ॥

सप्तदशः खण्डः ॥ १७ ॥

परमेष्ठ्यसि परमां मा श्रियं गमय ॥ १ ॥

प्रत्यवरूढो नो हेमन्तः ॥ २ ॥

प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे ॥ ३ ॥ प्रत्यश्वेषु प्रति तिष्ठामि गोषु ॥ ४ ॥ प्रति प्रजायां प्रति तिष्ठामि भव्ये ॥ ५ ॥ इह धृतिरिह विधृतिरिह रन्तिरिह रमतिः ॥ ६ ॥ ७ ॥

स्योना पृथिवि भवानृक्षरा निवेशनी ।
यच्छा नश्शर्म सप्रथाः ॥ ८ ॥
बडित्था पर्वतानां खिद्रं बिभर्षि पृथिवि ।
प्र या भूमि प्रवत्वति मह्ना जिनोषि महिनि ॥ ९ ॥
आ त्वा वहन्तु हरयस्सचेतस श्वेतैरश्वैस्सह केतुमद्भिः ।

27a श्वेतस्याध्याचारे Bu. Wh. Hbd. Hbg. T. श्वेतस्याध्यचरे B. श्वेतस्याध्यासारे E. श्वेतस्य अध्यासारे Hw. श्वेतस्य अध्याहारे HHg. See Hir. l.c.; Pār. II, 14, 5; Āśv. II, 3, 3.—किं चना E. 27b वैदर्वाय नमो E. वैदर्वाय नमो B.—सप्तदशः खण्डः Wh. ॥ १७ ॥ Bu. इन्द्र जहि द्वाविंशतिः ॥ १७ ॥ E. B. II, 18, 1 परमेष्ठ्यसि परमा E.—मां Bu. Wh. T. 3-5 Cf. Śāṅkh. IV, 18, 10 seq.; MBr. II, 2, 2 seq. 6 विधृती° E.—विधृतिरिह deest in Bu. 8-9 Only the Pratīkas are given in the MSS., viz. स्योना पृथिवि (°वी B pr. m. E.) बडित्था (बलि° E.) पर्वतानामिति द्वे ॥ See II, 15, 2, and Ṛv. V, 84, 1 = Ts. II, 2, 12, 2. 9b भूमि H. = Ts. l.c. भूमिं Ṛv. l.c.

वाताजिरैर्मम हव्याय शर्व ॥१०॥

उप स्पृशतु मीढ्वान् मीढुषे स्वाहा ॥११॥

उप स्पृशतु मीढुषी मीढुष्यै स्वाहा ॥१२॥

जयन्तोप स्पृश जयन्ताय स्वाहा ॥१३॥

भवाय देवाय स्वाहा ॥१४॥ शर्वाय देवाय स्वाहा ॥१५॥ ईशानाय देवाय स्वाहा ॥१६॥ पशुपतये देवाय स्वाहा ॥१७॥ रुद्राय देवाय स्वाहा ॥१८॥ उग्राय देवाय स्वाहा ॥१९॥ भीमाय देवाय स्वाहा ॥२०॥ महते देवाय स्वाहा ॥२१॥ भवस्य देवस्य पत्न्यै स्वाहा ॥२२॥ शर्वस्य देवस्य पत्न्यै स्वाहा ॥२३॥ ईशानस्य देवस्य पत्न्यै स्वाहा ॥२४॥ पशुपतेर्देवस्य पत्न्यै स्वाहा ॥२५॥ रुद्रस्य देवस्य पत्न्यै स्वाहा ॥२६॥ उग्रस्य देवस्य पत्न्यै स्वाहा ॥२७॥ भीमस्य देवस्य पत्न्यै स्वाहा ॥२८॥ महतो देवस्य पत्न्यै स्वाहा ॥२९॥ जयन्ताय स्वाहा ॥३०॥

अग्नये स्विष्टकृते सुहुतहुत आहुतीनां कामानाँ समर्धयित्रे स्वाहा ॥३१॥

स्वस्ति नः पूर्णमुखः परि क्रामतु ॥३२॥

गृहपोप स्पृश गृहपाय स्वाहा ॥३३॥ गृहप्युप स्पृश गृहप्यै

10b वाताजैर° Bu.—In E. abridged as follows: श्वैतैर॰ ॥ वाता॰ शर्व. See Hir. II, 8, 2. 13 जयन्तोप सृश जयन्ताय E. 32 क्राम E. क्रमतु B. 34 गृहप्युपंश गृहात्यै E. गृहाप्युपंसृश गृहा(°ह° pr. m.)प्यै B.

स्वाहा ॥३४॥ घोषिण उप स्पृशत घोषिभ्य स्वाहा ॥३५॥ श्वासिन उप स्पृशत श्वासिभ्य स्वाहा ॥३६॥ विचिन्वन्त उप स्पृशत विचिन्वद्भ्य स्वाहा ॥३७॥ प्रपुन्वन्त उप स्पृशत प्रपुन्वद्भ्य स्वाहा ॥३८॥ समश्नन्त उप स्पृशत समश्नद्भ्य स्वाहा ॥३९॥ देवसेना उप स्पृशत देवसेनाभ्य स्वाहा ॥४०॥ या आख्याता याश्चानाख्याता देवसेना उप स्पृशत देवसेनाभ्य स्वाहा ॥४१॥ द्वारापोप स्पृश द्वारापाय स्वाहा ॥४२॥ द्वाराण्युप स्पृश द्वाराण्यै स्वाहा ॥४३॥ अन्वासारिण उप स्पृशतान्वासारिभ्य स्वाहा ॥४४॥ निषङ्गिन्नुप स्पृश निषङ्गिणे स्वाहा ॥४५॥ नमो निषङ्गिण इषुधिमते ॥४६॥

35 घोषिण by conjecture. घोषिण B. E. 36 श्वासिन by conjecture. श्वासिन B. E. 37 विचिन्वंत B. 38 प्रपुन्वन्त E. T. प्रपुन्वंत B. प्रपुखन्त Wh. प्रपुन्वन्तः शोधयन्तः Hhg. प्रपिन्वन्त Bu. प्रपिन्वन्तः शोभवन्तः Hw. प्रपिन्वन्तः शोधयन्तः HHg. Deest in Hbd.—प्रपुन्वद्ध्यः E. B. T. प्रपुखभ्य Wh. प्रपिन्वद्भ्य Bu. 39 समश्नन्त by conjecture. समश्नन्त E. समश्नंत B. 40 देवसेना B. 41 य आख्याता याश्च ना° E. या आ° to °नाख्याता deest in B. The Mantra omitted in Wh. But see comm. on Āp. 20, 5. 42, 43 द्वारापोप उपस्पृशत द्वारपायः स्वाहा ॥ द्वाराण्युपशत स्पृशत द्वाराण्यै स्वाहा ॥ E. द्वारापोपस्पृशत द्वारापाय स्वा° and द्वाराण्युप स्पृश द्वाराण्यै स्वा° B. द्वारापोप स्पृश द्वारपाय and द्वाराण्युप स्पृश द्वाराण्यै Wh. द्वारपोप स्पृश द्वारपाय and द्वारण्युप स्पृश द्वारण्यै Bu. All the Haradatta MSS. read द्वारापः and द्वारापी. 44 अन्वा° by conjecture. अन्वासारिण E. न्वासारिण B. 45 निषंगिण्युप स्पृशत E. निषंगिन्नुप स्पृश B.—निषंगिणे E. निषंगिणे B. 46 H. states that this is not meant to be a Pratīka of the Mantra occurring Ts. IV, 5, 3, 1.

क्षेत्रस्य पतिना वयँ हितेनेव जयामसि ।
गामश्वं पोषयित्न्वा स नो मृडातीदृशे ॥४७॥
क्षेत्रस्य पते मधुमन्तमूर्मिं धेनुरिव पयो अस्मासु धुक्ष्व ।
मधुश्चुतं घृतमिव सुपूतमृतस्य नः पतयो मृडयन्तु ॥४८॥
अष्टादशः खण्डः ॥१८॥

यन्मे माता प्रलुलोभ चरत्यननुव्रता ।
तन्मे रेतः पिता वृङ्क्तामाभुरन्योऽवं पद्यताममुष्मै स्वाहा ॥१॥
यास्तिष्ठन्ति या धावन्ति या आर्द्रोघ्नीः परि तस्थुषीः ।
अद्भिर्विश्वस्य भर्त्रीभिरन्तरन्यं पितुर्दधेऽमुष्मै स्वाहा ॥२॥
यन्मे पितामही प्रलुलोभ चरत्यननुव्रता ।
तन्मे रेतः पितामहो वृङ्क्तामाभुरन्योऽवं पद्यताममुष्मै स्वाहा ॥३॥

47–48 The MSS. give only the Pratīkas, viz. क्षेत्रस्य पतिना वयमिति द्वे ॥ H. explains the two verses as found in Ts. I, 1, 14, 2 seq.—अष्टादशः खण्डः Wh. ॥१८॥ Bu. परमेष्ठ्यसि परमामष्टौ ॥१८॥ E. B. II, 19, 1a चरत्यनुनुव्रता E. 1b वृङ्क्तामाभुरन्योपपद्यममुष्मै E. वृङ्तामाभुरन्योपपद्यतामुष्मै Bu. वृङ्तां माभुरन्योव प° T. अवपद्यताम् H. See on this and the following verses Hir. II, 10, 7; Āp. S'raut. I, 9, 9; S'āṅkh. III, 13, 5; Manu IX, 20; Dr. W. Caland, Altindischer Ahnencult (Leiden, 1893), pp. 193–197. 2a °स्तिष्ठन्ति E.—आर्द्रोघ्नीः E. B. Wh. T. आद्रोघ्नः Bu. आद्रोघ्नीः आर्द्रघ्न्यः Hw. आद्रोघ्नीः आद्रोघ्न्यः Hbg. आद्रोघ्नीः आद्रोघ्न्यै Hbd. आद्रोघ्न्यो HHg. See Caland l.c.—परि तस्थुषीः E. B. Read परितस्थुषीः? 2b भर्त्तृभिरतरन्यं E. भर्त्त्रीभिरन्तरण्यं Bu. 3a °नुनुव्रता E. 3b वृङ्क्तामा° E. वृङ्ताम्मा° Bu. T.—°न्योपपद्य° E. L.

अन्तर्दधे पर्वतैरन्तर्मह्या पृथिव्या ।
आभिर्दिग्भिरनन्ताभिरन्तरन्यं पितामहाद्दधेऽमुष्मै स्वाहा ॥४॥
यन्मे प्रपितामही प्रलुलोभ चरत्यननुव्रता ।
तन्मे रेतः प्रपितामहो वृङ्क्तामाभुरन्योऽवपद्यतामुष्य स्वाहा ॥५॥
अन्तर्दध ऋतुभिरहोरात्रैश्च सन्धिभिः ।
अर्धमासैश्च मासैश्चान्तरन्यं प्रपितामहाद्दधेऽमुष्मै स्वाहा ॥६॥
ये चेह पितरो ये च नेह याँश्च विद्म याँ उ च न प्रविद्म ।
अग्ने तान्वेत्थ यदि ते जातवेदस्त्वया प्रत्तँ स्वधया मदन्ति स्वाहा ॥७॥

स्वाहा पित्रे ॥८॥ पित्रे स्वाहा ॥९॥ स्वाहा पित्रे ॥१०॥ पित्रे स्वाहा ॥११॥ स्वधा स्वाहा ॥१२॥ अग्नये कव्यवाहनाय स्वधा स्वाहा ॥१३॥

एष ते तत मधुमाँ ऊर्मिस्सरस्वान्यावानग्निश्च पृथिवी च तावत्यस्य मात्रा तावतीं त एतां मात्रां ददामि यथाग्निरक्षितो ऽनुपदस्त एवं मह्यं पित्रेऽक्षितोऽनुपदस्त स्वधा भव तां त्वँ स्वधां तैस्सहोप जीवर्चस्ते महिमा ॥१४॥

4a °र्मह्यां पृथिव्याः E. 5b वृङ्क्तातमा° E. वृङ्क्ताम्मा° Bu. वृङ्क्तां मा° T.—°न्योपपद्य° E. B. Bu. 6a °रात्रैः स सं° B. °रात्रैः स्संसं° E. Possibly we ought to read °रात्रैस्ससन्धिभिः with T. 7a = Rv. X, 15, 13a.—प्रविद्मा Bu. 7b °स्त्वया प्रत्तं Wh. H. °स्तया प्रतँ E. °स्त्वयां प्रतँ B. °स्तया प्रत्तं Bu. T.—मदंतु B. T. मदन्तु Bu. 8–11 E. has only स्वाहा पित्रे पित्रेँ स्वाहा ॥ 13 स्वधा deest in Wh. 14–16 See Hir. II, 13, 1. 14 ऊर्मिः सहस्वान् E.—°नुपपदस्त (twice) Bu. both here

एष ते पितामह मधुमाँ ऊर्मिस्सरस्वान्यावान्वायुश्चान्तरिक्षं च तावत्यस्य मात्रा तावतीं त एतां मात्रां ददामि यथा वायुरक्षितोऽनुपदस्त एवं मह्यं पितामहायाक्षितोऽनुपदस्त स्वधा भव तां त्वँ स्वधां तैस्सहोप जीव सामानि ते महिमा ॥१५॥

एष ते प्रपितामह मधुमाँ ऊर्मिस्सरस्वान्यावानादित्यश्च द्यौश्च तावत्यस्य मात्रा तावतीं त एतां मात्रां ददामि यथादित्योऽक्षितोऽनुपदस्त एवं मह्यं प्रपितामहायाक्षितोऽनुपदस्त स्वधा भव तां त्वँ स्वधां तैस्सहोप जीव यजूँषि ते महिमा ॥१६॥

एकोनविँशः खण्डः ॥१९॥

पृथिवी ते पात्रं द्यौरपिधानं ब्रह्मणस्त्वा मुखे जुहोमि ब्राह्मणानां त्वा प्राणापानयोर्जुहोम्यक्षितमसि मैषां क्षेष्ठा अमुत्रामुष्मिँल्लोके ॥१॥

मार्जयन्तां मम पितरो[2] मार्जयन्तां मम पितामहा[3] मार्जयन्तां मम प्रपितामहाः ॥४॥

and in the next two Mantras.—भव तां त्वँ स्वधां Wh. Bu. H. भवतांत्तँ स्वधा E. भवतां तँ स्वधां B. T. 15 ऊर्मिः सरर्हस्वान् E. here and in 16.—भवतांत्तँ स्वधा E. भवतां तँ स्वधां B. T. 16 भवतांत्तँ स्वधां E. भवतां त्वँ (तँ B sec. m. T.) स्वधां B. T.—एकोनविंशः खण्डः ॥ Wh. ॥१९॥ B. E. Bu. II, 20, 1 °धानं ब्रह्मस्त्वा E. °धानं ब्राह्मणस्त्वा B.—°होम्यचितमसि B.—चेष्ठा E.—°ष्मिन् लो° B. Wh. T. °ष्मिं लो° E. Bu. See Hir. II, 11, 4. 2-7 मम deest in T.

मार्जयन्तां मम मातरो[५] मार्जयन्तां मम पितामह्यो[६] मार्जयन्तां मम प्रपितामह्यः ॥७॥

एतत्ते ततासौ ये च त्वामन्वेतत्ते[८] पितामहासौ ये च त्वामन्वेतत्ते[९] प्रपितामहासौ ये च त्वामन्वेतत्ते[१०] मातरसौ याश्च त्वामन्वेतत्ते[११] पितामह्यसौ याश्च त्वामन्वेतत्ते[१२] प्रपितामह्यसौ याश्च त्वामनु ॥१३॥

मार्जयन्तां मम पितर इत्येते ॥१४॥१५॥१६॥१७॥१८॥१९॥

ये च वोऽत्र ये चास्मास्वाशँसन्ते याश्च वोऽत्र याश्चास्मास्वाशँसन्ते ते च वहन्तां ताश्च वहन्ताम् ॥२०॥

तृप्यन्तु भवन्त[२१]स्तृप्यन्तु भवन्त्यः ॥२२॥ तृप्यत तृप्यत तृप्यत ॥२३॥

पुत्रान्पौत्रानभि तर्पयन्तीरापो मधुमतीरिमाः ।
स्वधां पितृभ्यो अमृतं दुहाना आपो देवीरुभयाँस्तर्पयन्तु ॥२४॥

तृप्यत तृप्यत तृप्यत ॥२५॥

प्राणे निविष्टोऽमृतं जुहोमि ब्रह्मणि म आत्मामृतत्वाय ॥२६॥

14–19 = 2–7 to be repeated. 20 वहतां ताश्च वहन्ता E. वहन्तां ताँश्च वहन्तां B. 21–23 Accents by conjecture. तृप्यन्तु भवन्तुस्तृप्यंतु भवत्यस्तृप्यतस्तृप्यतस्तृप्यत E. तृप्यन्तु भवन्तस्तृप्यंतु भवंतस्तृप्यत तृप्यत तृप्यत B. Sudarśanārya (comm. to Āp. 21, 9) takes 20–23 to be six Mantras, but adds that some explain them as four. 23 Omitted in Wh. 24a पुत्रान्पौत्रानभि तर्प° B. पुत्रा पौत्रानभि तर्प° E. See Hir. II, 12, 10. 26 See Hir. II, 11, 5; 12, 1.

यां जनाः प्रतिनन्दन्ति रात्रिं धेनुमिवायतीम् ।
संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली स्वाहा ॥२७॥
वह वपां जातवेदः पितृभ्यो यत्रैनान्वेत्थ निहितान्पराके ।
मेदसः कुल्या उप तान्क्षरन्तु सत्या एषामाशिषस्सन्तु कामै
स्वाहा ॥२८॥
यां जनाः प्रतिनन्दन्तीत्येषा ॥२९॥
इयमेव सा या प्रथमा व्यौच्छदन्तरस्यां चरति प्रविष्टा ।
वधूर्जजान नवगज्जनित्री त्रय एनां महिमानस्सचन्ते ॥३०॥
छन्दस्वती उषसा पेपिशाने समानं योनिमनु संचरन्ती ।
सूर्यपत्नी वि चरतः प्रजानती केतुं कृण्वाने अजरे भूरिरेतसा ॥३१॥
ऋतस्य पन्थामनु तिस्र आगुस्त्रयो घर्मासो अनु ज्योतिषागुः ।
प्रजामेका रक्षत्यूर्जमेका व्रतमेका रक्षति देवयूनाम् ॥३२॥
एकाष्टकां पश्यत दोहमानामन्नं मांसवद्घृतवत्स्वधावत् ।
तद्ब्राह्मणैरतिपूतमनन्तमक्षय्यममुष्मिँल्लोके स्फीतिं गच्छतु मे पि-
तृभ्य स्वाहा ॥३३॥

27 See Av. III, 10, 2; Pār. III, 2, 2; Weber, Nakshatras, II, p. 333.—सुमङ्गली: B. T. 28a यत्रैनान्वेत्थ B. यत्रैनान्वेष्य E. यत्रैतान् वे° T. 28b कुल्या Wh. Bu. HHg. कुल्या Vs. XXXV, 20. कूल्या B. E. Hbg. Hbd. T. Hir. II, 15, 7.—एता आशिषः E. T. 29 = 27. 30–32 The MSS. give the Pratika only, viz. इयमेव सा या प्रथमा व्यौच्छ-दिति तिस्रः ॥ H. explains the verses as given from Ts. IV, 3, 11, 1. 33a पश्यत E. पश्यति Wh. 33b °तमनन्तमं° E. °तमन्नं तद्° B. See Hir. II, 15, 9.

औलूखला ग्रावाणो घोषमक्रत हविष्कृण्वन्तः परिवत्सरीणाम् ।
एकाष्टके सुप्रजा वीरवन्तो वयँ स्याम पतयो रयीणाम् ॥३४॥
एकाष्टका तपसा तप्यमाना संवत्सरस्य पत्नी दुदुहे प्रपीना ।
तं दोहमुप जीवाथ पितरस्सहस्रधारममुष्मिँल्लोके स्वाहा ॥३५॥

विँशः खण्डः ॥२०॥

उक्थ्यश्चास्यतिरात्रश्च साद्यस्क्रीश्छन्दसा सह ।
अपूपघृताहुते नमस्ते अस्तु माँसपिप्पले स्वाहा ॥१॥
भूः पृथिव्य१ग्निनर्चामुं मयि कामं नि युनज्मि स्वाहा ॥२॥
भुवो वायुनान्तरिक्षेण साम्नामुं मयि कामं नि युनज्मि स्वाहा ॥३॥
स्वर्दिवादित्येन यजुषामुं मयि कामं नि युनज्मि स्वाहा ॥४॥
जनद्भिरथर्वाङ्गिरोभिरमुं मयि कामं नि युनज्मि स्वाहा॥५॥
रोचनायाजिरायाग्नये देवजातवे स्वाहा ॥६॥

34a °क्रता Wh. °क्रत T.—°त्सरीणां E. See Hir. II, 14, 4; Av. III, 10, 5. 35 See Hir. II, 15, 9. 35b पितरः E. पितरः B. — विंशः खण्डः ॥ Wh. ॥२०॥ Bu. यन्मे माता पृथिवी ते पाचमेकविँशतिरेकविँशतिः ॥२०॥ E. B.
II, 21, 1a उक्थ्यंश्चास्यतिरात्रश्च E. उक्थ्यश्चातिरात्रश्च B.—साद्यस्क्री° E. सा(स sec. m.)द्यस्क्री° B. °स्साद्यस्कि° Bu. 1b अपूपघृताहुते E.—अस्तु माँसपिपले E. अस्तु माँसपिप्पले B. 2 पृथिव्यग्नि° E. B. 4 स्वर्दिवा° E. 5 जनद्भिरथर्वाङ्गि° B. In E. this Mantra is not accentuated. 6 रोचनाया° E. B.

केतवे मनवे ब्रह्मणे देवजातवे स्वाहा ॥७॥
स्वधा स्वाहा ॥८॥ अग्नये कव्यवाहनाय स्वधा स्वाहा ॥९॥
अन्नमिव ते दृशे भूयासम् ॥१०॥ वस्त्रमिव ते दृशे भूयासम् ॥११॥ वित्तमिव ते दृशे भूयासम् ॥१२॥ आशेव ते दृशे भूयासम् ॥१३॥ श्रद्धेव ते दृशे भूयासम् ॥१४॥
सं स्रवन्तु दिशो महीस्समा धावन्तु सूनृताः ।
सर्वे कामा अभि यन्तु मा प्रिया अभि रक्षन्तु मा प्रियाः ॥१५॥
यशोऽसि यशोऽहं त्वयि भूयासमसौ ॥१६॥
अङ्क्तौ न्यङ्क्तावभितो रथं यौ ध्वान्तं वाताग्रमनु संचरन्तौ ।
दूरेहेतिरिन्द्रियावान्पतत्री ते नोऽग्नयः पप्रयः पारयन्तु ॥१७॥
अध्वनामध्वपते स्वस्ति मा सं पारय ॥१८॥
अयं वामश्विना रथो मा दुःखे मा सुखे रिषत् ।
अरिष्ट स्वस्ति गच्छतु विविघ्नन्पृतनायतः ॥१९॥

13 मासेवं ते E. 14 श्रद्धावंते E.—T. has 14 before 13. 15a See Hir. I, 12, 6.—स्रवन्ति E.—महीः ॥ समाधा° E. महीः ॥ समाधा° B. 16 See Hir. I, 12, 7.—°समसौ E. 17 The MSS. give the Pratīka only: अंकौ न्यंकावभित इत्येषा ॥ H. explains the verse as given from Ts. I, 7, 7, 2. See Pār. III, 14, 6; Hir. I, 12, 2. 18 मा deest in T.—पराया Bu. 19a See Hir. I, 12, 2; cf. Pār. III, 14, 12.—वामश्विना E. वामश्विना B.—रथे E.—मां T.—दुःखे मा सुखे B.—रिषंत B. E. 19b अरिष्टँ T.—विविघ्नन् E. Bu. Wh. T. H. (छान्दसं विशब्दस्य द्विर्वचनम्). विविघ्नत् B.—पृतनायतः B. E.

अश्वोऽसि[20] हयोऽस्यत्योऽसि[22] नरोऽस्यर्वासि[24] सप्तिरसि[25] वाज्यसि[26] वृषासि[27] नृमणा असि[28] ययुर्नामास्यादित्यानां पत्वान्विहि ॥३०॥

हस्तियशसमसि हस्तियशसी भूयासं वह काल वह श्रियं माभि वह।
इन्द्रस्य त्वा वज्रेणाभि नि दधाम्यसौ ॥३१॥

अर्बजिह्नक निजिह्नकाव त्वा हविषा यजे।
तत्सत्यं यदहं ब्रवीम्यधरो मदसौ वदात्स्वाहा ॥३२॥

आ ते वाचमास्यां दद आ मनस्यां हृदयादधि।
यत्रयत्र ते वाङ्गिहिता तां त आ ददे।
तत्सत्यं यदहं ब्रवीम्यधरो मत्पद्यस्वासौ ॥३३॥

एकविंशः खण्डः ॥२१॥

या त एषा रराट्या तनूर्मन्योर्मृध्रस्य नाशिनी।
तां देवा ब्रह्मचारिणो वि नयन्तु सुमेधसः ॥१॥

20-30 See Ts. VII, 1, 12; Hir. I, 12, 3. 26 वाज्यसि E. 31a वह श्रियं वाहाभि वहा E. 31b °म्यसौ E.—Cf. Hir. I, 12, 4; Pār. III, 15, 2. 32a निजिह्नगाव E. निजिह्नकाय Wh. 32b ब्रवी° B. E.—°धरे B.—मदसा Wh. T.—मदात् E.—See Hir. I, 15, 5. 33 Cf. Hir. I, 15, 6; Pār. III, 13, 6. 33a °चमास्वं E. 33b ते वाज् नि° Bu. T. देवाह्नि° Wh. देवा नि° E. 33c ब्रवी° B. E.—एकविंशः खण्डः ॥ Wh. ॥२१॥ Bu. उक्थस्यास्यतिरात्रस्य षोडश ॥२१॥ E. उक्थ्यस्यातिरात्रस्य षोडश ॥२१॥ B. II, 22, 1a एषा रराध्या E.—°मृदस्य Bu. °गृध्रस्य E. °मृध्रस्य T.—नाशनी E. See Pār. III, 13, 5; Hir. I, 15, 3.

यत्तं एतन्मुखेऽमतँ रराटमुदिव विध्यति ।
वि ते क्रोधं नयामसि गर्भमश्वतर्या इव ॥२॥
अव ज्यामिव धन्वनो हृदो मन्युं तनोमि ते ।
इन्द्रापास्य फलिगमन्येभ्यः पुरुषेभ्योऽन्यत्र मत् ॥३॥
यदहं धनेन प्रपणँश्चरामि धनेन देवा धनमिच्छमानः ।
तस्मिन्त्सोमो रुचमा दधात्वग्निरिन्द्रो बृहस्पतिश्च स्वाहा ॥४॥
परि त्वा गिरेरमिहं परि भ्रातुः परि ष्वसुः ।
परि सर्वेभ्यो ज्ञातिभ्यः परिषीतः क्वैष्यसि ॥५॥
शश्वत्परिकुपितेन संक्रामेणाविच्छिदा ।
उलेन परिषीतोऽसि परिषीतोऽस्युलेन ॥६॥
आवर्तन वर्तय नि निवर्तन वर्तयेन्द्र नर्दबुद ।

2a एषन्मुखेमतं Bu. एतन्मुखेमत्तँ E. एतत्सुखेमतँ B. 2b क्रोशं Wh.—जयामसि B.—See Hir. I, 15, 3; Pār. III, 13, 5. 3a अवज्यामिव E.—See Av. VI, 42, 1a. 3b इन्द्रायास्य E. इंद्रायास्य B. Cf. Hir. I, 14, 7, where the Mantra is quite corrupt. 4a प्रपणान् व्यवहरन् H. प्रवणँश्चरामि E. प्रवणाश्चरामि B. प्रवणाँश्च° T. प्रवणंश्च° Wh. Bu. See Hir. I, 15, 1; Av. III, 15, 6; Introd., p. xxi.—द्देवा B.— मिच्छमाना: B. Wh. 4b रुचमाधानात्व° E. 5a गिरेरमिहु E. गिरेरमिहु B. गिरेरमहं Wh. 5b परिषीतः B. परिष्टुतः E. परिषितः Bu. See Introd., p. xxvii.—क्वैष्यसि B. See Introd., p. xxviii.—See Hir. I, 14, 2; Pār. III, 7, 2. 6a °णाविच्छीदा E. °णाविच्छदा Wh. Bu. 6b उलेन परिषीतोसि E. उलेन परिषितोसि B.—परिषितोस्यूलेन E. परिषितोस्युलेन B. See Hir. I, 14, 2. 7 The MSS. of the text give the Pratīka only, viz. आवर्त्तन वर्त्तयेत्येषा ॥ Wh. Bu. आवर्त्तन विवर्त्ते-

भूम्याश्चतस्रः प्रदिशस्ताभिरा वर्तया पुनः ॥७॥
आवर्तने निवर्तन आवर्तननिवर्तनाय स्वाहा ॥८॥
अनु पोऽह्वदनुह्वयो निवर्तो वो न्यवीवृतन् ।
ऐन्द्रः परिक्रोशो वः परि क्रोशतु सर्वतः ॥९॥
यदि मामतिमन्याध्वा अदेवा देववत्तरम् ।
इन्द्रः पाशेन सित्का वो मह्यमिद्वशमा नयात्स्वाहा ॥१०॥
यदि वृक्षाद्यदन्तरिक्षात्फलमभ्यपप्तत्तदु वायुरेव ।
यत्रास्पृक्षत्तनुवं यत्र वास आपो बाधन्तां निर्ऋतिं पराचैः ॥११॥
ये पक्षिणः पतयन्ति बिभ्यतो निर्ऋतैस्सह ।

येत्येषा E. आवर्तन वर्तनेत्येषा B. आवर्तन निवर्तयेत्येषा T. Haradatta, explaining the verse as given from Ts. III, 3, 10, 1, takes आवर्तन = आ + आवर्तन. Cf. Rv. X, 19, 8. 8 निवर्त्तने E. विवर्तन B.—आवर्त्तननिवर्त्तनाय E. आवर्तनवि (नि sec. m.) वर्तनाय B. 9a अनु पो E. B. Wh. H. अनु वो Bu. See Introd., p. xxi.—°ह्वदनुह्वयो विवर्त्तो वो E. °ह्वदनुह्वयो निवर्तो B. °ह्वदनुह्वयविवृत्तो वो Wh. °ह्वदनुह्वयो निवृत्तो वो Bu.—न्यवीवृतत् Bu. H. T. न्यवीवृधत् E. B. Wh. 9b ऐन्द्रः परिक्रोशो तुवः E. ऐन्द्रः परिक्रोश वः Wh. इंद्रः परि° T. 10a मामतिमन्याह्वा अदेवा Wh. Bu. मामतिमन्याध्वा आदेवा B. T. मामतिमन्याद्वा आदेवा E.—देववत्तर E. वीरवत्तरं Wh. 10b ऐन्द्रः Wh.—सित्का वो H., who says that सित्का is छान्दस for सित्वा. सित्ता वो B. शित्का वो E. सित्कापो Bu. सिग्वातो Wh. सित्त्वा पो T. See Introd., p. xxvii. 11a °मभ्यपप्तत्तदु वा° E. °मभ्यपतत्तदु वा° B. °मभ्यपतत्तदु वा° Bu. 11b °स्पृचत्तनुव E. Wh. °स्पृचत्तनुवं Bu.—वास आपो बाधितां E. वास आपो बाधतां B.—See Hir. I, 16, 7. 12a बिभ्रतो Wh.

ते मा शिवेन शग्मेन तेजसोन्दन्तु वर्चसा ॥१२॥

दिवो नु मा बृहतो अन्तरिक्षादपाँ स्तोको अभ्यपप्तच्छिवेन ।
समहमिन्द्रियेण मनसाहमागां ब्रह्मणा संपृञ्चानः सुकृता कृतेन॥१३॥

इमं मे वरुण ॥१४॥

तत्त्वा यामि ॥१५॥

त्वं नो अग्ने ॥१६॥

स त्वं नो अग्ने ॥१७॥

त्वमग्ने अयासि ॥१८॥

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयँ स्याम पतयो रयीणाम् ॥१९॥

सम्राजं च ॥२०॥

भूः स्वाहा ॥२१॥ भुवः स्वाहा ॥२२॥ सुवः स्वाहा ॥२३॥

12b तेना E.—तेजसोदंतु B. तेजसेदंतु E. तेजसोन्दन्तु Bu.—See Hir. I, 16, 5. 13a दिवो नु मा B. दिवा नु बमा E. दिवोनु मामनु Hw.—॰रिक्षादपाँ स्तोको E.—अभ्यपप्तच्छिवेना E. शिवेन is omitted by H. 13b वीर्येण inserted before मनसा in E. T.—मनसाहमागी E.—ब्रम्हणा संपृचानः सुकृता कृतेन B. ब्रह्मणा संपृचानः सुकृताकृतेन E. ब्रह्मणा संपृञ्जानास्सुकृता गणेन Wh. ब्रह्मणा संपृञ्चानस्सुकृता कृतेन Bu.—See Hir. I, 16, 6. 14–18 = I, 4, 12–16. 19 The MSS. of the text have only the Pratīka: प्रजापते. H. explains the verse as given from Ts. I, 8, 14, 2 = Rv. X, 121, 10. 20 = II, 8, 8. संम्राजं च B. Bu. संम्राजं च विराजं च E. T. 21–23 The MSS. have only: व्याहृतीर्विहृताः E. व्याहृतीर्विहृताः B. व्याहृतीर्विहृताः

इ॒मं जी॒वेभ्यः परि॒धिं द॑धामि॒ मैषां॒ नु गा॒दप॑रो॒ अर्थ॑मे॒तम् ।
श॒तं जीव॑न्तु श॒रदः॑ पु॒रूचीस्ति॒रो मृ॒त्युं द॑धतां॒ पर्व॑तेन ॥२४॥

द्वाविँशः खण्डः ॥२२॥

[1]या त एषा रराट्या तनूः ॥[2] उक्थ्यश्चास्तुतिराचश्च ॥[3] पृथिवी ते पात्रम् ॥ यन्मे माता ॥
परमेष्ठ्यसि परमाम् ॥ इन्द्र जहि दन्दशूकम् ॥[4] कूर्कुरस्सुकूर्कुरः ॥[5] यद्भूमेः क्रूरम् ॥
नक्तंचारिण उरस्पेशान् ॥ मा ते कुमारँ रक्षो वधीत् ॥ अश्मा भव परशुर्भव ॥
धाता ददातु नो रयिमिति चतस्रः ॥ चक्षै विद्याचै ॥ मयि पर्वतपूरुषम् ॥
आयुष्यं वर्चस्यम् ॥ इमँ स्तोममर्हते ॥ परि त्वाग्ने परि मृजामि ॥
सुश्रवस्सुश्रवसं मा कुरु ॥ योगेयोगे तवस्तरम् ॥ आगन्त्रा
समगन्महि ॥ आयुर्दा देव जरसं गृणानः ॥
[6]उष्णेन वायवुदकेनेहि[7] ॥ उष्णेन
दधतां पर्वतेन ॥

॥ इति द्वितीयः प्रश्नस्समाप्तः ॥

॥ मन्त्रप्रश्नद्वयं समाप्तम् ॥

हरिः ओम् ॥ शुभमस्तु ॥

Bu. Wh. T. व्याहृतयश्च गताः H. I follow Haradatta on Āp. 23, 9, who says that there are ten Āhutis; according to Sudarśanārya there are eleven, so that after सुव॒ स्वाहा, ओँ स्वाहा would have to be added. But see Āp. 2, 7 with the comm. 24a द॑दामि॒ B pr. m. T.—मैषान्नु E. मा नो नु T.—॰मेतत् E. 24b जीवे E.—द॒धतां॒ E.—See TBr. III, 7, 11, 3.—द्वाविँशः खण्डः ॥ Wh. ॥२२॥ Bu. या त॒ एषा र॒राट्या तनूः स॒प्तविँशतिः ॥ E. B. E. adds here: द्वितीयो मन्त्रपाठः समाप्तः ॥ ७ ॥

[1] This list from या त एषा down to वायवुदकेनेहि is omitted in Wh. [2] E. adds

numbers from 1–22. [3] उकथस्थाति° B. E. उकथस्थास्यति° Bu. [4] दन्द्शुकं E. दन्तशूकं Bu. [5] कूर्कुरः सकू° B. E. शिवं शिवं Bu. [6] B. ends: उष्णेन धाता ददातूक्थ्यस्य हविँशतिः ॥ हारीः ओँ ॥ इति मंत्रप्रश्नः समाप्तः ॥ E. ends: उष्णेन धाता ददातु उक्थ्यस्य द्वाविँशतिः ॥ २२ ॥ Wh. ends: उष्णेन दधतां पर्वतेन ॥ हरिः ओम् मन्त्रप्रश्नद्वयं समाप्तम् ॥ हरिः ओम् शुभमस्तु ॥ Bu. ends: उष्णेनायुर्दा आगन्ता योगेयोगे सुश्रवः परि त्विमं स्तोमन्धाता यत् भूमेय्यन्वे माता दश ॥ उष्णेन दधतां पर्वतेन ॥ हरिः ओम् ॥ श्रीकृष्णार्पणमस्तु ॥ [7] वाव उ° E. वायुवु° Bu.

APPENDIX A.

SYNOPSIS OF THE MANTRAPĀṬHA AND THE ĀPASTAMBĪYA GṚHYASŪTRA.

Mantra-pāṭha	Āpastambīya Gṛhyasūtra
I, 1, 1–2	**4**, 2
3	3
4	4
5	5
6	6
7	7
8 9 10 2, 1–5 6 7	8
8	9
3, 1–2	10
3–6	15
7–13	16
14	17
4, 1–16	**5**, 2
5, 1	3
2	6
3–5 6	7
7	8
I, 5, 8–10 11 12	**5**, 9
13–15	10
16–17	12
18	18
6, 1	19
2–3	20
4–7	22
8	23
9–11	24
12	25
13	**6**, 1
14	3
7, 1–7	4
8–9	5
10	6
11–12	7
8, 1 2	8
3–15 9, 1	10

Mantrapāṭha	Āpastambīya Gṛhyasūtra
I, 9, 2 3 4–5	6, 11
6–7	12
8	8, 2
9–10	5
10, 1–2 3–9 10–13 11, 1–2 3 4–6 7–11	10
12, 1–13, 4	13
13, 5–6	9, 2
7–10	3
14, 1–7	4
15, 1 2–4 5 6	6
16 (Anuvāka)	9
17, 1–6	10
7–10	11
II, 1, 1 2	10, 5
3–6	6
7	7
8	8
2, 1 2	9
3–4 5–7 8	10
9–10 11	11
II, 3, 1 2 3–12 13–23 24 25	10, 12
26	11, 1
27–30	2
31	3
32	4
4, 1–11	6
12	7
13	9–12
14	13
15	14
5, 1	15
2–10 11 12–21	18
22	19
6, 1 2–13	22
14	25
15	26
7, 1 2 3 4–11	12, 3
12	5
13–18 19	6
20 21–23 24 25 26 27–32	8

Mantra-pāṭha	Āpastambīya Gṛhyasūtra
II, 8, 1–8	**12**, 9
1–8 (*bis*)	10
9–10	
11–9, 1	
9, 2	11
3	
4	
5	
6	13
7	**13**, 2
8	3
9	
10	5
11	6
12	8
13	
14	9
10, 1–2	
3–4	13
5	
6	16
7	
8–12	17
13–18	18
11, 1–8	**14**, 2
9–11	3
12	5
13	6
14	11
15	14
16–18	
19–20	15
21–31	
32	
33–12, 1 (*tris*, Sudarśanārya)	**15**, 1
33	
12, 1 (Haradatta)	
2	

Mantra-pāṭha	Āpastambīya Gṛhyasūtra
II, 12, 3–5 (Haradatta)	
2–5 (Sudarśanārya)	**15**, 4
6–10	
11–14	
13, 1	
2	5
3–4	
5	
6	6
7–14, 2	
14, 3	
4	12
5–9	
10	13
11–14	**16**, 1
15–22	8
15, 1	**17**, 1
2	3
3–4	
3–4	4
5	5
6–11	6
12	
13	7
14	
15	9
16	10
17	11
18–21	12
22	13
16, 1–11	**18**, 1
12–13	3
14	
15–17	6
17, 1–3	7
4–7	8

Mantra-pāṭha	Āpastambīya Gṛhyasūtra
II, 17, 8	**18**, 10; **19**, 4
9–25, 26–27	**18**, 12
18, 1	**19**, 7
2, 3–7	9
8–9	11
10	**20**, 1
11–13, 14–30, 31	4
32, 33–39, 40, 41	5
42–45	6
46	7
47–48	16
19, 1–7	**21**, 3 (or 4)
8–13	4 (or 3)
14–16	6
20, 1	8

Mantra-pāṭha	Āpastambīya Gṛhyasūtra
II, 20, 2–7, 8–13, 14–19, 20–23, 24, 25, 26	**21**, 9
27	**22**, 1
28	4
29–35	5
21, 1	6
2–9	7
10–16	13
17	14
18, 19	15
20–30	16
31	17
32, 33	**23**, 1
22, 1–2	2
3	3
4	5
5–6	6
7–10	7
11–13	8
14–23	9
24	10

APPENDIX B.

SYNOPSIS OF PARALLEL PASSAGES SHOWING THE RELATION OF THE MANTRAPĀṬHA TO THE VEDIC SAMHITĀS.

p. = Pratīka, indicates that the MSS. of the Mantrapāṭha give the Pratīka only.

Mantrapāṭha	Rigveda-Saṃhitā	Atharvaveda-Saṃhitā	Taittirīya Saṃhitā	Taittirīya Brāhmaṇa and Āraṇyaka	Other Vedas
I, 1, 1	cf. X, 32, 1				
2	= X, 85, 23	cf. XIV, 1, 34			
3		cf. XIV, 1, 62			
4	cf. X, 85, 44	cf. XIV, 2, 17			
6	cf. X, 40, 10	cf. XIV, 1, 46			
7		cf. XIV, 1, 39			
8		cf. XIV, 1, 39			
9	cf. VIII, 91, 7	cf. XIV, 1, 41			
10		cf. XIV, 1, 40			
2, 1					cf. Maitr. S. I, 2, 1
2–5		cf. I, 33	cf. V, 6, 1, 1–2	cf. Br. II, 8, 9, 3	cf. Maitr. S. II, 13, 1
6	= I, 10, 12		= I, 3, 1, 2; VI, 2, 10, 7		
7 p.		cf. XIV, 1, 42	= I, 1, 10, 1	= Br. III, 3, 3, 2	
8	cf. X, 85, 26				
3, 1	= X, 85, 40	cf. XIV, 2, 3			
2	= X, 85, 41	= XIV, 2, 4			
3	cf. X, 85, 36	cf. XIV, 1, 50			
14 c–e			cf. IV, 2, 5, 1		cf. Vs. XII, 58
14 f		cf. XIV, 2, 71			
4, 4		cf. XIV, 2, 52			cf. Bṛh. Up. VI, 4, 19
5	cf. X, 85, 25	cf. XIV, 1, 18			
6	cf. X, 85, 45				
11		cf. VIII, 6, 26			
12 p.	= I, 25, 19		} = II, 1, 11, 6 (12–13)	= Br. III, 7, 11, 3	
13 p.	= I, 24, 11			= Ā. IV, 20, 3	
14 p.	= IV, 1, 4		} = II, 5, 12, 3–4 (14–15)	= Br. III, 7, 12, 6	
15 p.	= IV, 1, 5				

Mantrapāṭha	Rigveda-Saṃhitā	Atharvaveda-Saṃhitā	Taittirīya Saṃhitā	Taittirīya Brāhmaṇa and Āraṇyaka	Other Vedas
I, 4, 16				= Br. II, 4. 1, 9	
5, 2		cf. XIV, 2, 63			
3	= X, 85, 38	cf. XIV, 2, 1			
4	cf. X, 85, 39	cf. XIV, 2, 2			
5	= II, 7, 3				
7	cf. X, 85, 25	cf. XIV, 1, 17-18			
12	cf. V, 3, 2				
16, 17	cf. X, 85, 24	cf. XIV, 1, 19; 58	cf. I, 1, 10, 2; III, 5, 6, 1-2		
6, 1	= X, 85, 1	= XIV, 1, 1			
2 p.	= I, 6, 1		= VII, 4, 20, 1	= Br. III, 9. 4, 1	
3 p.	= I, 30, 7	= XIX, 24, 7	= IV, 1, 2, 1; V, 1, 2, 1-2		
4	cf. X, 85, 20	cf. XIV, 1, 61			
6	cf. X, 85, 46	cf. XIV, 1, 44			
8	cf. X, 85, 28	cf. XIV, 1, 26			
9	cf. X, 85, 31	= XIV, 2, 10			
10	= X, 85, 32	cf. XIV, 2, 11			
11		cf. XIV, 2, 8			
12	cf. X, 40, 13	cf. XIV, 2, 6			
7, 1	cf. VIII, 1, 12	cf. XIV, 2, 47		= Ā. IV, 20, 1-2	
2 p.	= III, 1, 23		= IV, 2, 4, 3		
8		cf. XIV, 2, 9			
9		cf. XIV, 2, 7			
10		cf. XIV, 2, 12			
11	cf. X, 40, 12	cf. XIV, 2, 5			
12		cf. VII, 17, 4			
8, 1		cf. XIV, 2, 21			
6		= VI, 78, 1			
7		cf. VI, 78, 2			
8	cf. X, 85, 42 a; VI, 57, 6 b	cf. XIV, 1, 22 a			
9		cf. XIV, 1, 52			
10		= VI, 78, 3			
9, 1		cf. XX, 127, 12			
2	cf. X, 85, 2	cf. XIV, 1, 2			
4	cf. X, 85, 27	cf. XIV, 1, 21			
5	= X, 85, 33	cf. XIV, 2, 28			
6			cf. IV, 3, 4, 1		cf. Vs. XIV, 1; cf. Maitr. S. II, 8, 1
8	= I, 18, 6			= Ā. X, 1, 4	= Vs. XXXII, 13
9				= Ā. X, 1, 4-5	
10				= Ā. X, 1, 5	

Mantrapāṭha	Rigveda-Saṃhitā	Atharvaveda-Saṃhitā	Taittirīya Saṃhitā	Taittirīya Brāhmaṇa and Āraṇyaka	Other Vedas
I, 10, 1	cf. X, 85, 22	cf. XIV, 2, 33			
2	cf. X, 85, 21	cf. XIV, 2, 33			
7					cf. Maitr. S. III, 12, 12
8			cf. I, 4, 14		
9			cf. III, 4, 4, 1		
11, 1	= X, 183, 1				
2	cf. X, 183, 2				
3	cf. X, 85, 47				
5	cf. X, 85, 43	cf. XIV, 2. 40			
6	cf. X, 85, 37	cf. XIV, 2, 38			
7		cf. XIV, 2, 39 a			
9	cf. X, 183, 3				
10	cf. VIII, 31, 8				
11	cf. VIII, 31, 9				
12, 1-3	= X, 184	cf. V, 25, 3; 5			
4	cf. Khila 30, 2	cf. V, 25, 2; VI, 17, 1			
5					cf. Bṛh. Up. VI, 4, 21
6	cf. Khila 30, 3	cf. V, 25, 10-13			
7	= Khila 30, 1				
9		cf. III, 23, 2			
13, 1		cf. III, 23, 5 a			
2		cf. III, 23, 3-4			
3		cf. III, 23, 4			
5		cf. XIX, 8, 4 a			
10	= II, 43, 2 a				
14, 1	= VII, 41, 1	cf. III, 16, 1		= Br. II, 8, 9, 7	= Vs. XXXIV, 34
2	= VII, 41, 2	cf. III, 16, 2		= Br. II, 8, 9, 7-8	= Vs. XXXIV, 35
3	cf. VII, 41, 3	cf. III, 16, 3		= Br. II, 5, 5, 2; 8, 9, 8	cf. Vs. XXXIV, 36
4	= VII, 41, 4	cf. III, 16, 4		= Br. II, 8, 9, 8	= Vs. XXXIV, 37
5	cf. VII, 41, 5	cf. III, 16, 5		= Br. II, 5, 5, 2; 8, 9, 8-9	cf. Vs. XXXIV, 38
6	= VII, 41, 6	cf. III, 16, 6		= Br. II, 8, 9, 9	= Vs. XXXIV, 39
7	cf. VII, 41, 7	cf. III, 16, 7		= Br. II, 8, 9, 9	cf. Vs. XXXIV, 40
15, 1	cf. X, 145, 1	cf. III, 18, 1			
2	cf. X, 145, 2	cf. III, 18, 2			
3	= X, 145, 3	cf. III, 18, 4			
4	cf. X, 145, 4	cf. III, 18, 3			
5	cf. X, 145, 5	cf. III, 18, 5			
6	= X, 145, 6	cf. III, 18, 6			
16, 1	= X, 159, 1	cf. I, 29, 5			
2	cf. X, 159, 2				

Mantrapāṭha	Rigveda-Saṃhitā	Atharvaveda-Saṃhitā	Taittirīya Saṃhitā	Taittirīya Brāhmaṇa and Āraṇyaka	Other Vedas
I, 16, 3	cf. X, 159, 3				
4	cf. X, 159, 4				
5	cf. X, 159, 5				
6	cf. X, 159, 6				
17, 1	cf. X, 163, 1	cf. XX, 96, 17; II, 33, 1			
2	= X, 163, 2	= XX, 96, 18; II, 33, 2			
3	= X, 163, 3	= XX, 96, 19 cf. II, 33, 4			
4	cf. X, 163, 4	cf. XX, 96, 20; II, 33, 5			
5	cf. X, 163, 5	cf. XX, 96, 21			
6	cf. X, 163, 6	cf. XX, 96, 22			
7	cf. X, 85, 29	cf. XIV, 1, 25			
8	cf. X, 85, 30	cf. XIV, 1, 27			
9	cf. X, 85, 34	cf. XIV, 1, 29			
10	cf. X, 85, 35	cf. XIV, 1, 28			
II, 1, 1		cf. VI, 68, 1			
2 a		cf. VI, 68, 2	= I, 2, 1, 1		
2 b	= I, 23, 21 b				
3 a		= VI, 68, 3 a		= Br. II, 7, 17, 2	
3 b		cf. VI, 68, 3 b; VIII, 5, 21 b		cf. Br. II, 7, 17, 2	
7		cf. VIII, 2, 17			
2, 1		cf. II, 13, 1		cf. Br. I, 2, 1, 11	
5		cf. XIV, 1, 45			
6		cf. II, 13, 2; XIX, 24, 4			
7		cf. XIX, 24, 5			
8		cf. II, 13, 3; XIX, 24, 6			
3, 2 a	cf. IV, 58, 1 a			cf. Ā. X, 10, 2	cf. Vs. XVII, 89
2 b	cf. I, 109, 7 b				
24			cf. Ts. I, 3, 1, 1; II, 6, 4, 1, and often	cf. Ā. III, 10, 1	
4, 2 p.			= II, 3, 10, 3	= Br. II, 7, 7, 5 cf. Ā. II, 5, 1	
3	= I, 89, 9				
5 a	= Khila 29, 1				
6	cf. Khila 29, 3			cf. Ā. X, 41	

Mantrapāṭha	Rigveda-Saṃhitā	Atharvaveda-Saṃhitā	Taittirīya Saṃhitā	Taittirīya Brāhmaṇa and Āraṇyaka	Other Vedas
II, 4, 13 p.	= III, 62, 10		= I, 5, 6, 4		
5, 11			= I, 2, 8, 1		
12–21	cf. VII, 66, 16			= Ā. IV, 42, 5 (32)	
6, 2		cf. XIX, 64, 1–2			
3–5			= I, 4, 45, 3; VI, 6, 3, 5	= Br. II, 6, 6, 4–5	cf. Maitr. S. I, 3, 39
6	cf. I, 23, 23; X, 9, 9		cf. I, 4, 45, 3; 46, 2	cf. Br. II, 6, 6, 5	cf. = Maitr. S. I, 3, 39
7	cf. I, 23, 24 a				
8	cf. I, 23, 24 b				
15		cf. II, 13, 5			
7, 1	= I, 94, 1				cf. Vs. III, 62
2		cf. V, 28, 7			= Vs. III, 63
3					
13–15 p.	= X, 9, 1–3		= IV, 1, 5, 1; V, 6, 1, 4; VII, 4, 19, 4	= Ā. IV, 42, 4; X, 1, 11–12	
26				cf. Br. I, 2, 1, 19–20	cf. Vs. XXXIV, 50
8, 1	cf. Khila 27, 1				
2	cf. Khila 27, 2				
3	cf. Khila 27, 3				cf. Bṛh. Up. VI, 3, 3
5					
8	cf. Khila 27, 4			cf. Ā. VI, 10, 2	
11		cf. IV, 9, 9			cf. Vs. V, 33
9, 3					cf. Vs. V, 28
4					
5			cf. II, 6, 4, 1; VII, 1, 11, 1; V, 7, 3, 1		
6 p.	= X, 128, 5		= IV, 7, 14, 2		
10, 3				= Ā. X, 32	
4				= Ā. X, 35	
7 a				cf. Br. II, 4, 8, 7	
11, 1–4 p.			= III, 3, 11, 2–3		
5–8 p.	5 = V, 4, 10		= I, 4, 46, 1–2		
10–11 p.	= II, 32, 4–5		= III, 3, 11, 5		
20		cf. I, 11, 4			
21–31 p.	cf. X, 45		= IV, 2, 2		= Bṛh. Up. VI, 4, 8 a; 26 b
33					cf. Bṛh. Up. VI, 4, 26
12, 1					
2	cf. Khila 29, 2			= Br. II, 5, 6, 1–3	
6–10		cf. II, 10			

Mantrapāṭha	Rigveda-Saṃhitā	Atharvaveda-Saṃhitā	Taittirīya Saṃhitā	Taittirīya Brāhmaṇa and Āraṇyaka	Other Vedas
II, 14, 5-9 p.			= II, 3, 10, 3		
15, 2	cf. I, 22, 15	cf. XVIII, 2, 19		= Ā. X, 1, 10	cf. Vs. XXXV, 21; XXXVI, 13
4		cf. III, 12, 7			
5		cf. III, 12, 6 a			
15 p.			= IV, 2, 3, 1; V, 2, 2, 1	= Br. III, 11, 4, 1	
18 } p.	cf. VII, 54, 1		} = III, 4, 10, 1		
19 } p.	cf. VII, 54, 3				
20	cf. VII, 54, 2				
21	= VII, 55, 1				
17, 5-7 p.			= IV, 2, 8, 3		cf. Vs. XIII, 6-8
14-19 p.			= V, 5, 10, 1-3		
20-25 p.			= V, 5, 10, 3-5		
18, 6-7			= VII, 1, 12		
9 p.	cf. V, 84, 1		= II, 2, 12, 2		
10	cf. I, 16, 1 a				cf. Maitr. S. II, 9, 1
46			cf. IV, 5, 3, 1		
47-48 p.			= I, 1, 14, 2-3		
19, 7	cf. X, 15, 13				
20, 27		cf. III, 10, 2			
28					cf. Vs. XXXV, 20
30-32 p.			= IV, 3, 11, 1		
34		cf. III, 10, 5			
35		cf. III, 10, 12			
21, 17 p.			= I, 7, 7, 2		
20-30			= VII, 1, 12		
22, 3 a		cf. VI, 42, 1 a			
4		cf. III, 15, 6			
7 p.	cf. X, 19, 8		= III, 3, 10, 1		
19 p.	= X, 121, 10	cf. VII, 79, 4; 80, 3	= I, 8, 14, 2; III, 2, 5, 6	= Br. II, 8, 1, 2-3; III, 5, 7, 1-2	cf. Vs. X, 20
24	cf. X, 18, 4	cf. XII, 2, 23		= Br. III, 7, 11, 3; cf. Ā. VI, 10, 2	cf. Vs. XXXV, 15

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